

Mahābhārata



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Chapter - 1

Mahābhārata mentions about every corner of Bhāratavarsha (which we now know as India) – its rivers, mountains, lakes, forests and constituent provinces and kingdoms. Mahābhārata is full of travel narratives showing how ancient people travelled across Bhāratavarsha connecting the places.

Mahābhārata begins with this introductory verse with the following meaning: – Having bowed down to Narayana and Nara, the best among men, and also to the goddess Saraswati, must the word Jaya be uttered. This is the first slōka (verse) in the first adhyāya (chapter) in the first parva (book) of the Mahābhārata. (MBH.01.01.01).

nārāyaṇaṃ namaskṛtya naraṃ caiva
narottamam

devīm sarasvatīm caiva tato jayam udīrayet

Mahābhārata is also the key to the revival of the Dharmic Civilization, as revealed in Ādi Parva (1st book), 56th adhyaya and 33rd slōka (MBH.01.56.33). This is also repeated in Swargārohana Parva, 5th adhyaya and 38th slōka (MBH.18.05.38).

dharme cārthe ca kāme ca mokṣe ca
bharatarṣabha

yad ihāsti tad anyatra yan nehāsti na tat kva
cit

Dharma, Artha, Kāma and Mōksha –

O Bharatarshabha, on these, what is not discussed here is not discussed anywhere. In other words, one may find a discussion, description or mention of Dharma, Artha,

Kāma or Mōksha in many other sources. But all of them will be a copy or an extension of what is already discussed, described or mentioned in the Mahābhārata. Mahābhārata is thus a complete reservoir of everything that is discussed or described about Dharma, Artha, Kāma or Moksha. Hence in the eventuality of a complete disappearance of our Dharmic Civilization from the face of the earth, it can be still revived completely using the information contained in the Mahābhārata. Going one more step ahead, not only the Dharmic Civilization with its philosophy and traditions can be revived, even the geography with its place-names, can be renamed with the older names using the geographical data present in the Mahābhārata, as this paper is going to reveal.

Krishna Dwaipāyana Vyāsa the author of Mahābhārata, was the visionary behind a

United Bhārata, which we now know as India. Vyāsa was a great scholar and ascetic in the Bhrigu lineage with the greats like Parāsara and Vasistha being his ancestors. Vyāsa's father Parasara was an astronomer and great grandfather Vasistha was a Vedic seer. Vyāsa classified the Vedic corpus into Rik, Yajus, Sama and Atharva Vedas and earned title Vyāsa, the classifier (of the Vedas). His own unique contribution, distinct from his forefathers was the The Kurukshetra War narrative, designated as an Itihāsa (it happened thus). This work was named as Jaya. Vyāsa's knowledge of history, astronomy and the geography of Bhāratavarsha got embedded into Jaya. Vyāsa thus seeded a growing knowledge repository in the form of Jaya. This war-narrative called Jaya had 8800 verses, structured as a dialog between Dhritarāshtra, the Kuru king and his minister and aide

Sanjaya. Dhritarāstra's sons participated in the war opposing the Pāndavas and Sanjaya witnessed it. Vyāsa, who fathered Dhritarāshtra turned this war-narrative dialog into an Itihāsa called Jaya. This Jaya became Bhārata of 24,000 verses – structured as a dialog between Vyāsa's disciple Vaiśampāyana and Janamejaya, the great grandson of the Pāndava Arjuna. Bhārata then becomes Mahābhārata of 100,000 verses, structured as a dialog between Ugrasrava Sauti and sage Śhaunaka.

Jaya starts with astronomical observations and a geographical analysis of Bhāratavarsha. Mahābhārata mentions about every corner of Bhāratavarsha (which we now know as India) – its rivers, mountains, lakes, forests and constituent provinces and kingdoms. Mahābhārata is full of travel narratives showing how ancient people

travelled across Bhāratavarsha connecting the places. Vyāsa, is thus the real visionary behind a United Bhārata (much before the United India of 1947).

Mahābhārata is of 100,000 verses as revealed in this verse (MBH.01.56.13):-
This consists of a hundred thousand shlokas composed by the son of Satyavati of pious deeds and of great mental power.

idaṃ śatasahasraṃ hi ślokānāṃ
puṇyakarmaṇāṃ

satyavaty ātmajeneha vyākhyātam
amitaujasā

This is found to be true if we count the number of verses in currently available versions of Mahābhārata and Harivaṃśa together. Mahābhārata is having 84,879 verses and Harivaṃśa is having 16,374 verses, totaling to 101,253 verses. I am

using the Bengal edition of Mahābhārata for this verse count. Other editions too arrive at counts close to 100,000 verses.

The image shown below (Figure 1) depicts the 18 books (parvas) of the Mahābhārata as sphere with Harivaṃśa (the big blue sphere) in the background. Harivaṃśa is itself divided into three books (parvas) but is shown as a single sphere. The 18 Mahābhārata books are shown as spheres whose radius is proportional to the number of verses in each book.

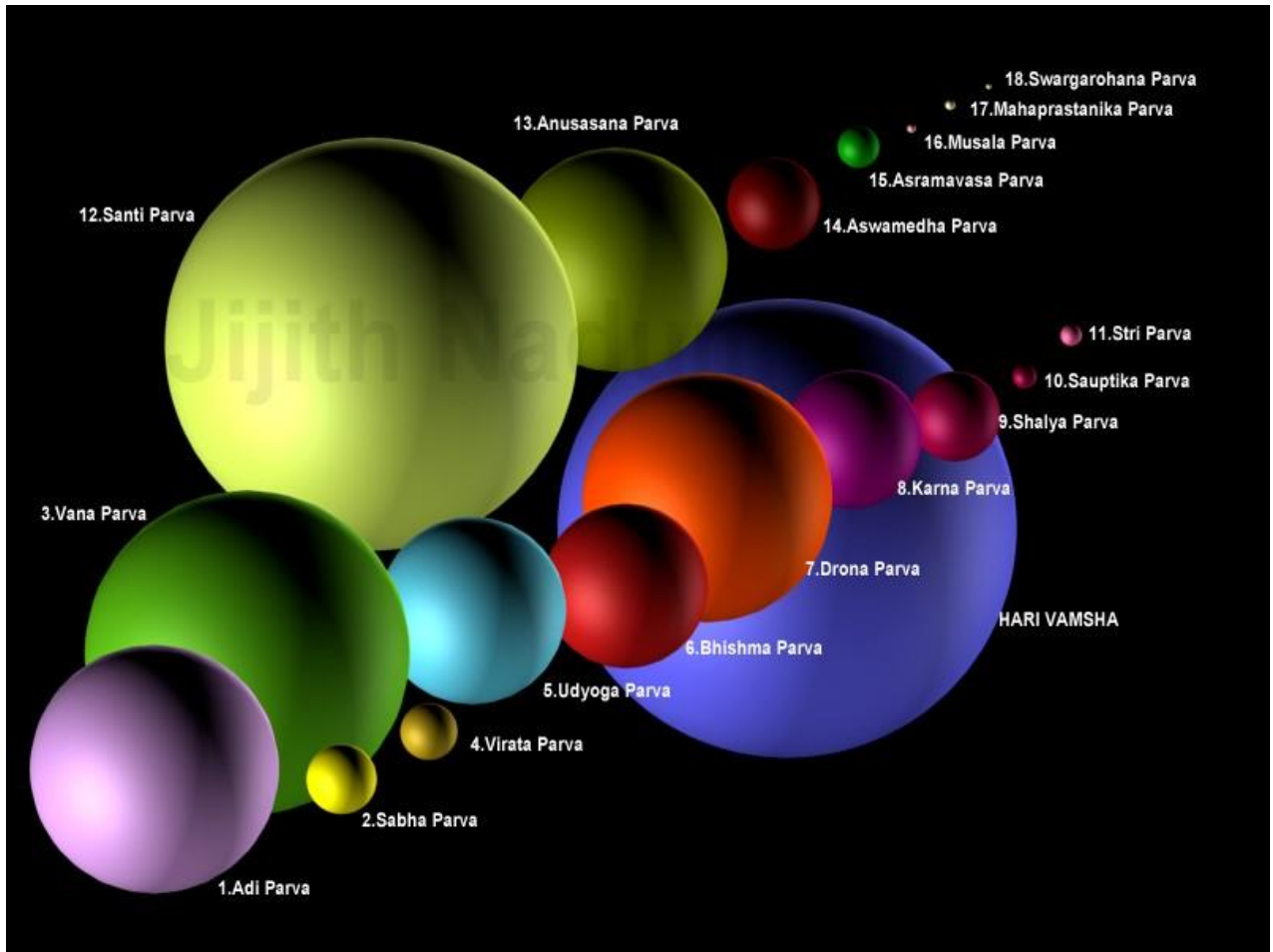


Figure 1: The 18 Mahābhārata Parvas and Harivaṃśa: A Size Comparison

The biggest book is Śānti Parva (12th book), the second biggest is Vana Parva (3rd book) and the third is Anusāsana Parva (the 13th book). These three books contain a lot of philosophical materials, debates and conversations. The final books viz. the

Musala Parva (16th book), the Mahāprastānika Parva (17th book) and the Swargārohana Parva (18th book) are the smallest Parvas.

Another way of comprehending the size of Mahābhārata is comparing it with other Samskrit texts. The image shown below (Figure 2) shows Mahābhārata in comparison with the four Vēdas, Rāmāyana and the major Purānas. Iliad and Odyssey, the two Greek epics too are brought into comparison. This gives an idea of the huge size of the Mahābhārata and also indicate the difficulty anyone will face when searching for information such as geographical data from the Mahābhārata. Skanda Purāna appear big but it includes all the multiple texts that claims to be Skanda Purāna

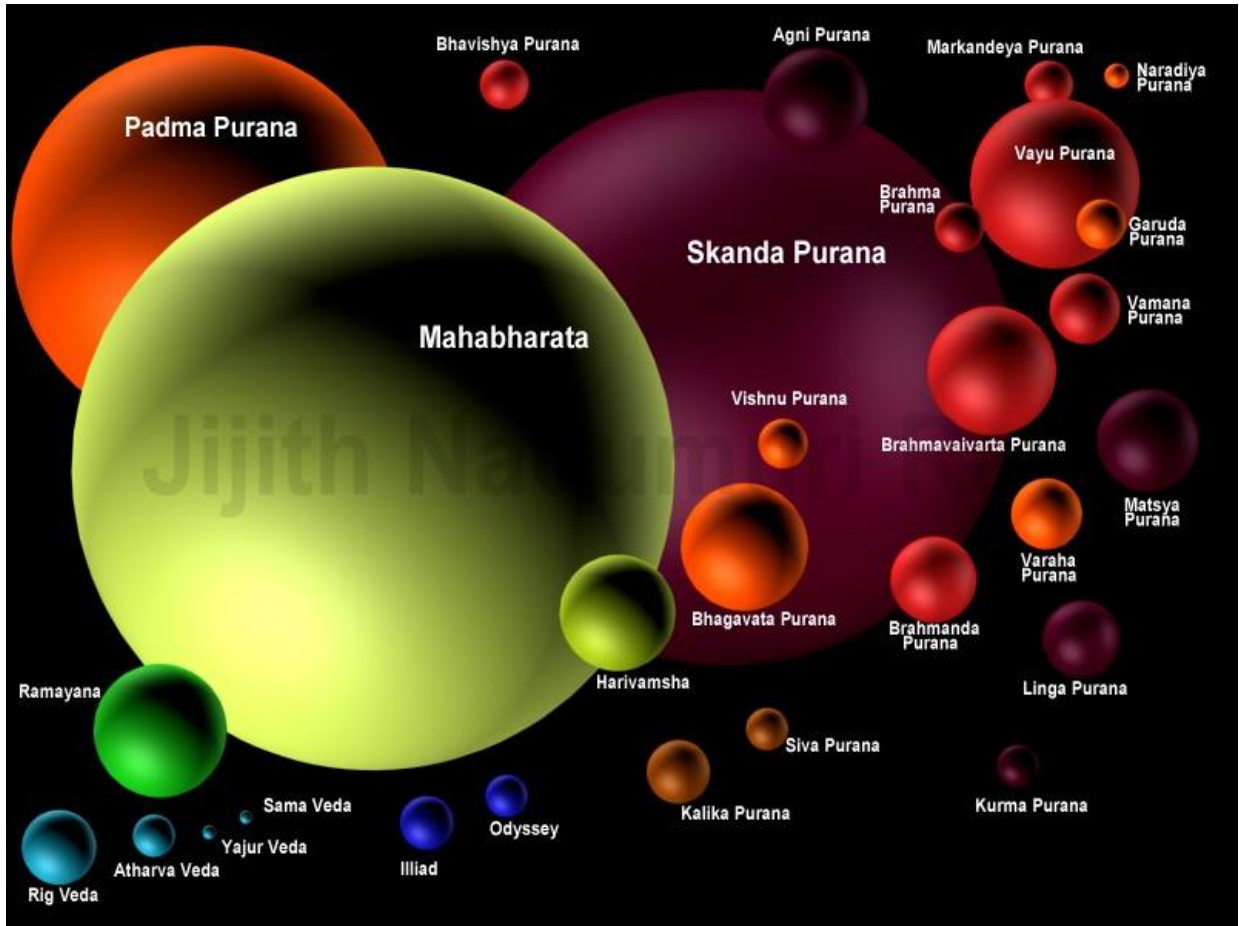


Figure 2: Mahābhārata in comparison with the Vēdas, Rāmāyana, Purānas and the Greek epics

Parts of Mahābhārata resemble the Vedic-Upanishadic corpus. Parts of Mahābhārata resemble the Puranic corpus. The core Jaya is defined as an Itihāsa. Mahābhārata is thus a connecting link between Vedas and Purānas as indicated in this verse (MBH.01.56.15):- This is equal unto the

Vēda, is holy and excellent; is the worthiest of all to be listened to, and is Purānam worshipped by the Rishis.

idaṃ hi vedaiḥ samitaṃ pavitraṃ api
cottaṃam

śrāvyāṇāṃ uttamaṃ cedaṃ purāṇam
ṛṣiṣaṃstutam

Itihāsa (thus it happened) is a more true a description for Jaya which narrates the Kurukshetra war, as seen by an observer (viz. Sanjaya), than for the whole of Mahābhārata. Thus we have in verse (MBH. 01.56.19):-This Itihāsa is called Jaya. It should be heard by those desirous of victory. A king by hearing it may bring the whole world under subjection and conquer all his foes.

jayo nāmetihāso ‘yaṃ śrotavyo vijigīṣuṇā

mahīm vijayate sarvām śatrūṃś cāpi
parājayet

Geographical Data in Jaya

Since Vyāsa's original work is Jaya, my first focus is to identify the geographical information confined within Jaya before exploring the rest of Mahābhārata. This exercise is to find out the oldest geographical data found in the Mahābhārata. However, since we do not have the original Jaya but only the Jaya retold by Vaisampāyana and again retold by Sauti, we cannot guarantee that all of this data is absolutely the oldest.

Expansion from Jaya to Mahābhārata

The image below (Figure 3) shows the internal structure of the Mahābhārata. Of this, the inner core viz. Jaya, the Itihāsa, is a dialog between Dhritarashtra and Sanjaya,

containing the eye witness account of the Kurukshetra War. This is the original contribution of Vyāsa. It is approximately located between Bhishma Parva (6th book) and Saptika Parva (10th book). It will not contain Vyāsa himself as a figure, unlike in the rest of Mahābhārata.

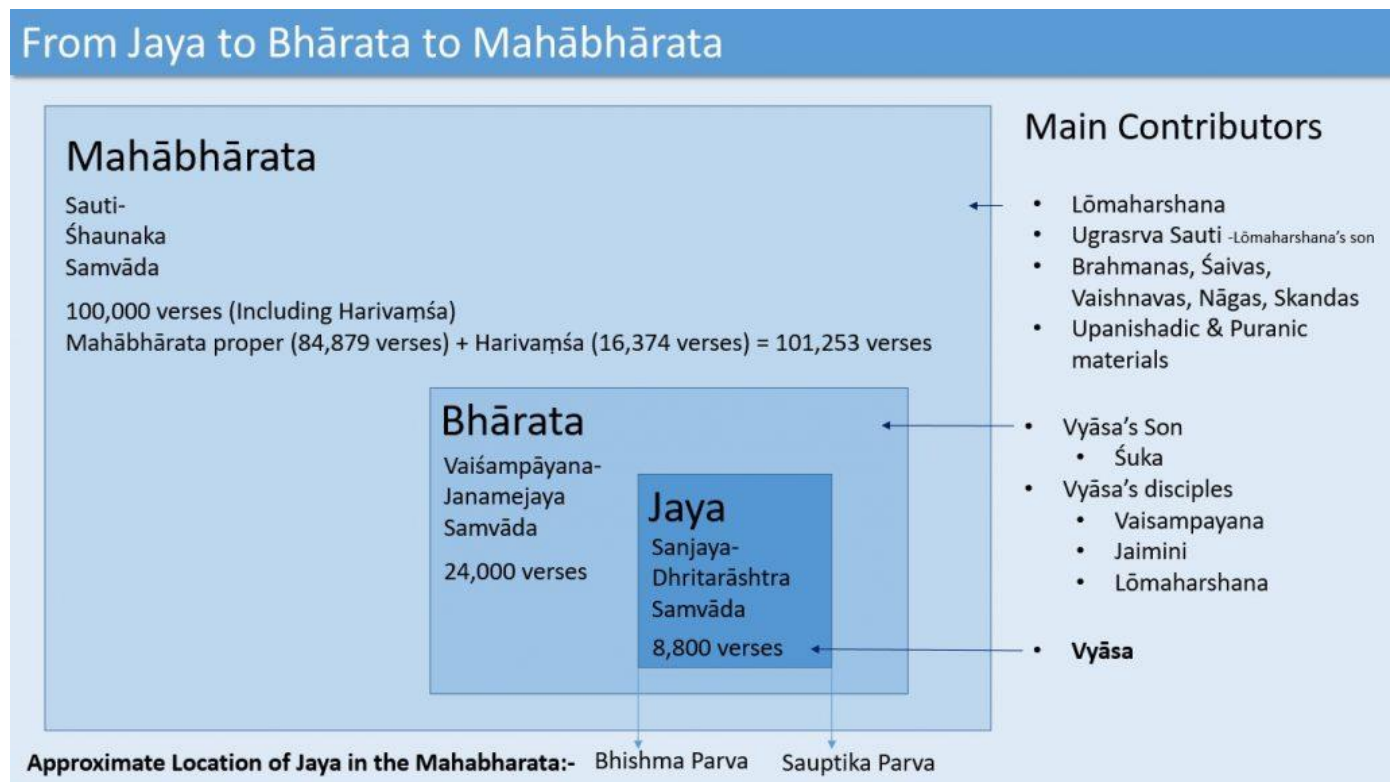


Figure 3: The internal structure of Mahābhārata with Bhārata and Jaya embedded in it

The next layer is Bhārata, which is a dialog between Janamejaya and Vaiśampāyana who narrates the Kurukshetra War and also the accounts of the births and lives of the Kauravas and the Pandavas and various other events in their lives leading to the war. Janamejaya is the great grandson of Arjuna who participated in the war and hence this narrative occurs 70 or more years after the war. Thus it is not a report of events as it happened before the eyes (Itihāsa) but an account of what is known from olden times (Purāna). Vaisampāyana learned Jaya composed by his guru Vyāsa and retold it to Janamejaya with what else he knew about Kauravas, Pāndavas and Vyāsa resulting into the 24,000 verses of Bhārata. Vyāsa's Jaya is retold by Vaisampāyana and hence it is no longer available in its original form but as embedded and dissolved in Bhārata. Apart from Vaisampāyana, Vyāsa's other

disciples like Jaimini and Lōmaharshana and Vyāsa's son Suka too is likely to have contributed to Bhārata.

This Bhārata is finally retold by Ugrasrava Sauti (who is the son of Vyāsa's another disciple Lōmaharshana), probably after a few more years to an assemblage of sages at Naimisharanya headed by sage Saunaka. Hence Bhārata too is no longer available in its original form but as embedded and dissolved in Mahābhārata.

Since the Sauti too is mentioned in third person in the Mahābhārata available to us, we must know that numerous other unknown contributors have added content to Mahābhārata. It contains materials identifiable with Saiva, Vaishnava and Skanda Purānas. It contains information about various orthodox Brahmanical practices. It contains the history of the

Nāgas. It contains materials identifiable with the Vedas and Upanishads.

Based on the fact that Gautama Buddha (born in 563 BCE) is not mentioned in Mahābhārata, some scholars consider the currently available Mahābhārata as fully complete by 600 BCE while others maintain that it was continuously modified until Gupta period (400 CE). Kurukshetra War, which is the subject of Jaya is varyingly dated to 950 BCE (BB Lal), 1792 BCE (Bhatnagar) and 3067 BCE (Achar) of which 1792 BCE date is promising due to its coherence with archaeo-astronomy, architecture and literature.

All these dates have a bearing on the geographical data found in the Mahābhārata, though dating is not the subject of this paper. For example a kingdom named Cīna (China) is mentioned in the Mahābhārata,

which is connected with the Qin kingdom of China of 200 BCE. Based on the travel narratives in the Mahābhārata, the kingdom Cīna is locatable to the north-east of Leh (mentioned as Lōha in Mahābhārata). This would either mean that the name Cīna entered into Mahābhārata at 200 BCE or the kingdom Qin of China migrated from the north-east of Leh and had the name Cīna before 600 BCE and Mahābhārata was the first text to mention it. Similarly Mahābhārata mentions about other foreign tribes like the Hunas, Khasas, Sakas and Yavanas.

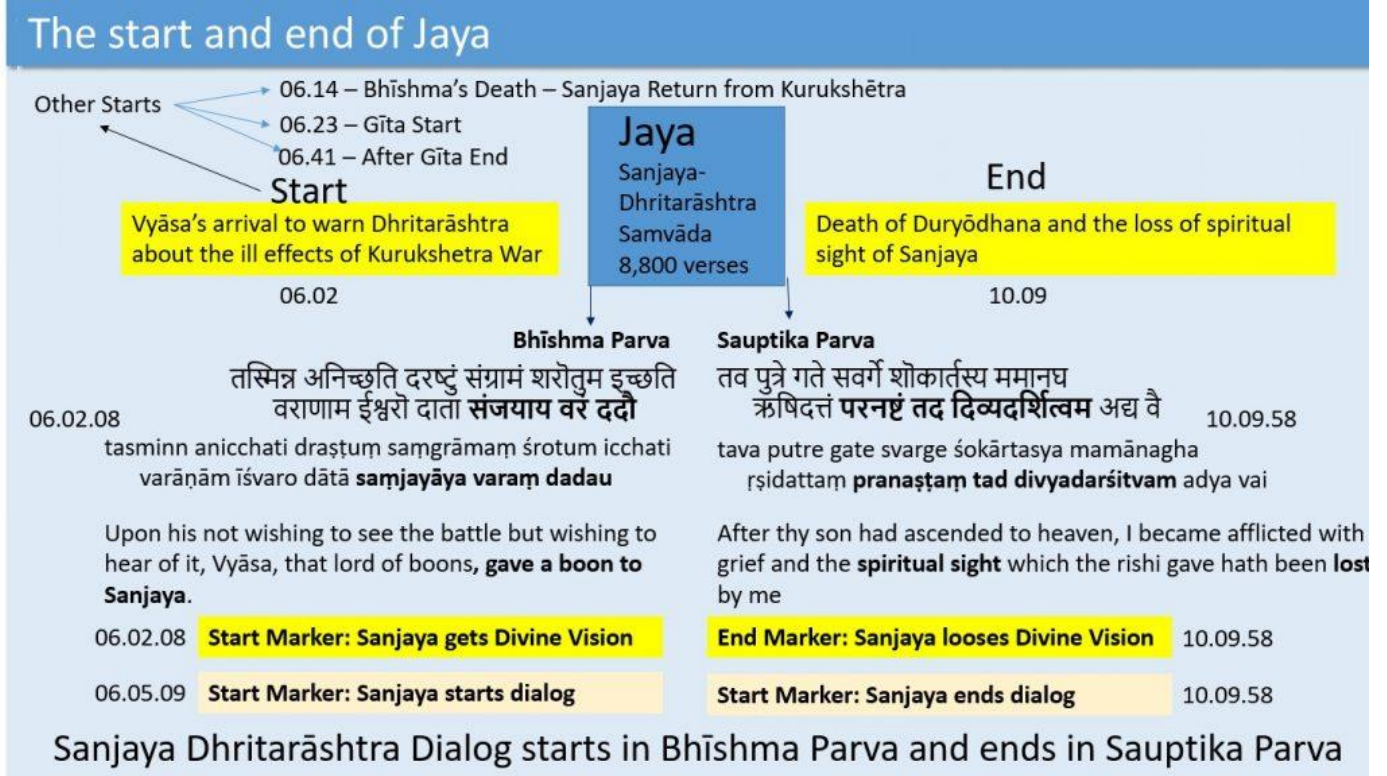
The start and end markers of Jaya

Since the original Jaya has dissolved into the Mahābhārata due to the retellings of Vaisampāyana and Sauti, we can only guess about the start and end markers of Jaya in the Mahābhārata. In the 2nd chapter of

Bhīshma Parva (MBH.06.02.08) Vyāsa gives a boon to Sanjaya (saṁjayāya varam dadau) to see the Kurukshētra War as it happens through his mind's eye. Sanjaya then narrates it to Dhritarāshtra. This can be taken as the start marker of Jaya. Similarly in the 9th chapter of the Sauptika Parva (MBH.10.09.58) it is mentioned that soon after seeing the death of Duryōdhana, Sanjaya lost his divine vision (pranaṣṭam tad divyadarśitvam). This can be taken as the end marker of Jaya. (Figure 4).

However after giving the boon to Sanjaya, sage Vyāsa talks to Dhritarāshtra about the astronomical observations and other omens on the night before the start of the war. This information is used by some archaeo-astronomers to date the start of the Kurukshētra War, like the famous observation of the stars Arundhati and

Vasistha: – arundhatī tayāpy eṣa vasiṣṭhaḥ
prṣṭhataḥ kṛtaḥ – (MBH.06.02.31).



The first words uttered by Sanjaya is from MBH.06.05.09 onwards (yathā prajñam mahāprājña bhaimān vakṣyāmi te guṇān) as he start speaking about earth, its living beings and its geography. This can also be considered as the start-marker of Jaya. Geographical data in Jaya starts here. But in this case, the astronomical observations of Vyāsa which many scholars use to date the Kurukshētra War has to be treated as a preface to Jaya.

Another start-marker is found at MBH.06.14.03 where after returning from Kurukshētra Sanjaya reports the death of Bhīshma to Dhritarāshtra. Here Vaisampāyana mentions Sanjaya in 1st person.

saṁjayo 'haṁ mahārāja namas te
bharatarṣabha

hato bhīṣmaḥ sāṁtanavo bharatānām
pitāmahaḥ

If this is taken as the start-marker, both the astronomical data and the geographical data has to be treated as prefaces to Jaya. Going further the start of Bhagavat Gīta, where Dhritarāshtra asks Sanjaya about what happened in Kurukshētra where Kauravas and Pāndhavas are assembled, can also be treated as the start marker of Jaya at MBH.06.23.01:-

dharmakṣetre kurukṣetre samavetā
yuyutsavaḥ

māmakāḥ pāṇḍavāś caiva kim akurvata
saṁjaya

Finally the first word uttered by Sanjaya after the Bhagavat Gīta verses can be treated as the start-marker of Jaya, treating astronomical data, geographical data and the philosophical discourse (gīta) as the three prefaces to Jaya. This is at MBH.06.041.01:-

tato dhanamjayam drṣṭvā
bāṇagāṇḍīvadhārīṇam

punar eva mahānādam vyaśṛjanta
mahārathāḥ

Going by the first definition viz. Sanjaya getting the boon of divine vision (saṁjayāya varam dadau) as the start marker, we have the following structure of Jaya (Figure 5):-

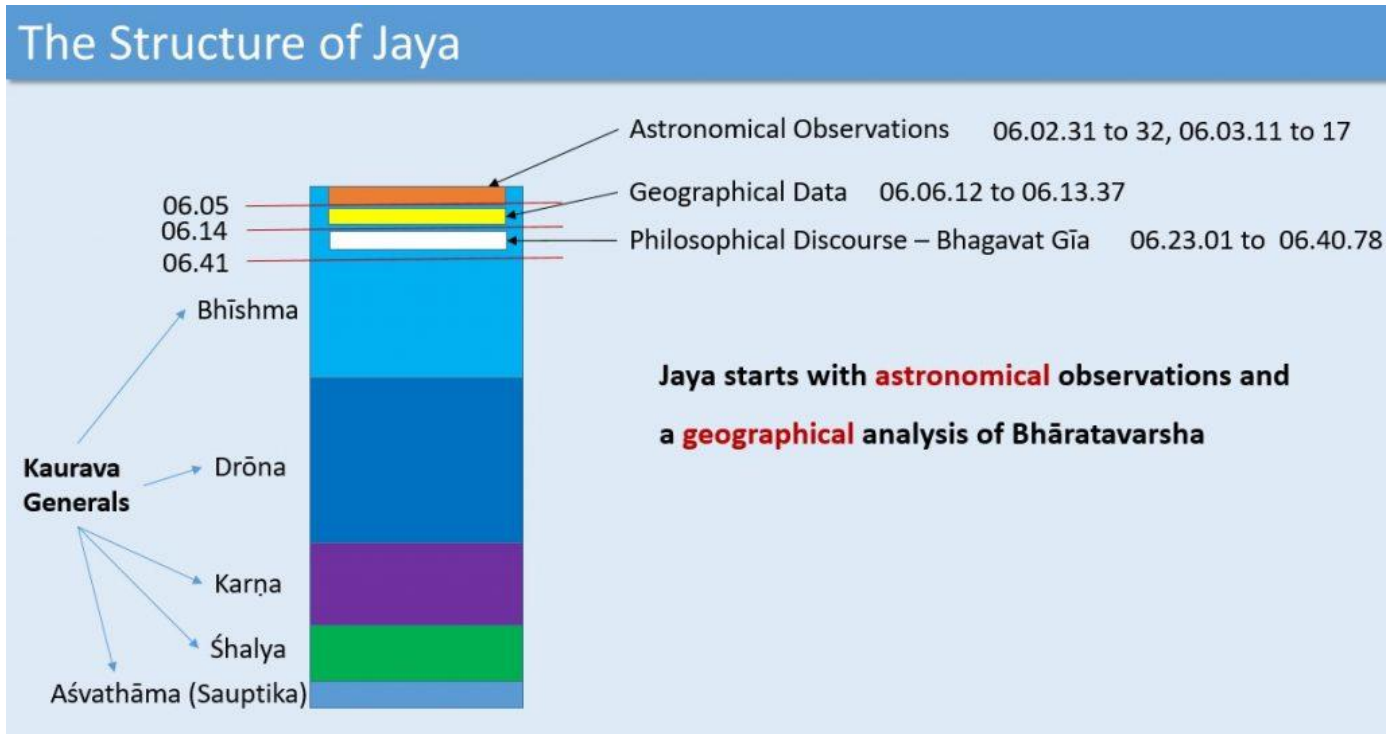


Figure 5: The structure of Jaya

Jaya is the narrative of the Kurukshētra war fought under the 5 generals (Bhīshma, Drōna, Karṇa, Śhalya and Aśvathāma) of the Kuru army. Currently in Mahābharata these appear as the five parvas of Bhīshma, Drōna, Karṇa, Śhalya and Saughtika, which are the 6th, 7th, 8th, 9th and the 10th books respectively. The observers were Sanjaya himself and probably the bards, spies and confidants working under him in the

battlefield. Sanjaya narrated the war as observed by him and his accomplices to king Dhritarāshtra, which was then compiled into an Itihāsa kāvya named Jaya by Vyāsa. The concept of the boon of divine vision, which Vyāsa provided to Sanjaya, formed the necessary pretext to render the Itihāsa.

The whole Globe as Island Sudarsana

Bhīshma Parva, Jamvukānda Nirmāna Parva is an information-repository on the geography of Bhāratavarsha which also contains some rudimentary knowledge of the whole globe and the regions in Asia to the north of Bhāratavarsha. Pāndavas camped near Samantapanchaka for participating in the war. Vaisampāyana says to Janamejaya: – Yudhishthira, the son of Kunti, caused tents by thousands to be set up according to rule, beyond the region called Samantapañchaka (samantapañcakād

bāhyaṃ śibirāṇi sahasraśaḥ kārayām āsa
vidhivat kuntīputro yudhiṣṭhiraḥ –
MBH.06.01.06). The forces fought in the
Kurukshetra War was collected from the
Jambūdvīpa region: – That area heated by
the sun named Jambūdvīpa mandalam, from
there, this force was collected, O best of
king (yāvat tapati sūryo hi jambūdvīpasya
maṇḍalam tāvad eva samāvṛttaṃ balaṃ
pārthiva sattama – MBH.06.01.08).

Dhritarāshtra then says to Sanjaya: – Many
heroic men have come to Kurujāṅgala. I
want to hear the details of the countries and
cities from which the warriors has come.
Tell me about the rivers, mountains,
provinces and forests.

MBH. 06.05.06

bahūni ca sahasrāṇi prayutāny arbudāni ca
koṭyaś ca lokavīrāṇām sametāḥ kurujāṅgale

MBH. 06.05.07

deśānāṃ ca parīmāṇaṃ nagarāṇāṃ ca
saṃjaya

śrotum icchāmi tattvena yata ete samāgatāḥ

MBH. 06.06.01

nadīnāṃ parvatānāṃ ca nāmadheyāni
saṃjaya

tathā janapadānāṃ ca ye cānye bhūmim
āśritāḥ

MBH. 06.06.02

pramāṇaṃ ca pramāṇajña pṛthivyā api
sarvaśaḥ

nikhilaṇa samācakṣva kāṇanāni ca saṃjay

Sanjaya mentions about a circular wheel
shaped Island named Sudarśana surrounded
by Salt Ocean. It is mentioned as reflected in
lunar disc. Two parts look like a Peepul tree

and the other two look like a large hare (rabbit).

MBH.06.06.12

sudarśanaṃ pravakṣyāmi dvīpaṃ te
kurunandana,

parimaṇḍalo mahārāja dvīpo ‘sau
cakrasaṃsthitah

lāvaṇena samudreṇa samantāt parivāritah –

MBH.06.06.14b

sudarśana dvīpo dṛśyate candramaṇḍale –

MBH.06.06.15b

dvir aṃśe pippalas tatra dvir aṃśe ca śaśo
mahān – MBH.06.06.16a

This Circular wheel shaped Island named Sudarśana has a strong resemblance to the Polar Azimuthal Equidistant Projection of Globe. This projection was used by ancient Egyptians in connection with stellar maps.

Textual record of its use by al-Biruni is attested in 11th century CE. Al-Biruni is a known scholar who studied / copied Indic knowledge. This projection of the globe can be seen in the UN Emblem as well. It is possible that an ancient Polar Azimuthal Equidistant Projection of the world existed and this information got recorded in the Mahābharata through the words of Sanjaya.

In this projection, Antarctica will be shaped like a circular wheel. The two Peepul tree shaped parts are Africa and South America and the two rabbit shaped parts are Eurasia and North America. Sanjaya being a laymen (not a true geographer) sure has confused one of the rabbit shaped part (North America) with the rabbit shaped dark mark on the moon.

The Globe as Island Sudarsana

❖ Sanjaya mentions about a circular wheel shaped Island named Sudarsana surrounded by salt ocean. Reflected in Lunar disc. Two parts look like a **peepul** tree, other two look like a large **hare (rabbit)**

- ❖ **sudarśanaṃ** pravakṣyāmi **dvīpaṃ** te kurunandana, parimaṇḍalo mahārāja dvīpo 'sau **cakrasamsthitaḥ** -06.06.12
- ❖ **lāvaṇena samudreṇa** samantāt parivāritaḥ -06.06.14b
- ❖ sudarśana dvīpo dṛśyate candramaṇḍale -- 06.06.15b
- ❖ dvir aṃśe **pippalas** tatra dvir aṃśe ca **śaśo** mahān – 06.06.16a



Strong resemblance to Polar Azimuthal Equidistant Projection of Globe

- In this projection, Antarctica will be shaped like a circular wheel
- Used by ancient Egyptians in connection with stellar maps
- Textual record of its use by al-Biruni in 11th century CE
- Al-Biruni is a known scholar who studied / copied Indic knowledge
- Can be seen in UN Emblem

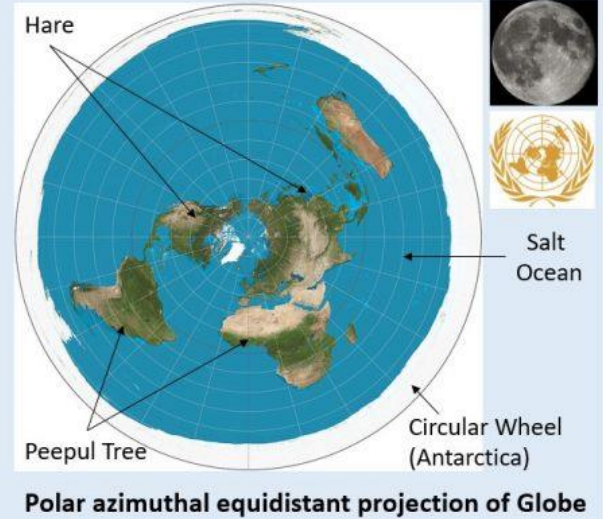


Figure 6: Circular wheel shaped Island named Sudarśana, with strong resemblance to the Polar Azimuthal Equidistant Projection of Globe

The Six Kula-Parvatas (Mountain Ranges) and the Seven Varshas (Regions)

Dhritarāshtra then asks Sanjaya to describe the portion resembling the rabbit in detail (MBH.06.07.01). This rabbit portions turns out to be Asia, especially the regions north

of Bhāratavarsha up to the Arctic Ocean, containing mountain ranges spread in the east to west direction, like the Himālayas, the Kailāsa ranges, the Kunlun Shan mountains, the Tien Shan mountains, the Altai ranges and the Sayan ranges.

Sanjaya names the six Kula-parvatas (mountain ranges) in the rabbit shaped region spread in the east-west direction:-

Himavān

Hemakūṭa – also known as Kailāsa

Niṣadha

Nīla – abounding with lapis lazuli – nīlaś ca vaidūryamayah

Śveta – white as the moon – śvetaś ca rajataprabhah

Śṛṅgavān – of all kinds of metals – sarvadhātuvinaddhaś ca śṛṅgavān

MBH.06.07.03

himavān hemakūṭaś ca niṣadhaś ca
nagottamaḥ

nīlaś ca vaiḍūryamayāḥ śvetaś ca
rajataprabhaḥ

sarvadhātuvinaddhaś ca śṛṅgavān nāma
parvataḥ

These six mountain ranges divide the hare-
portion into seven Varshas (regions)

Bhārata Varsha – extreme south – bow
shaped

Himavat Varsha

Hari Varsha

Ilāvrita Varsha – central varsha

Śveta Varsha

Hiranyaka Varsha

Airāvata Varsha – extreme north – bow shaped

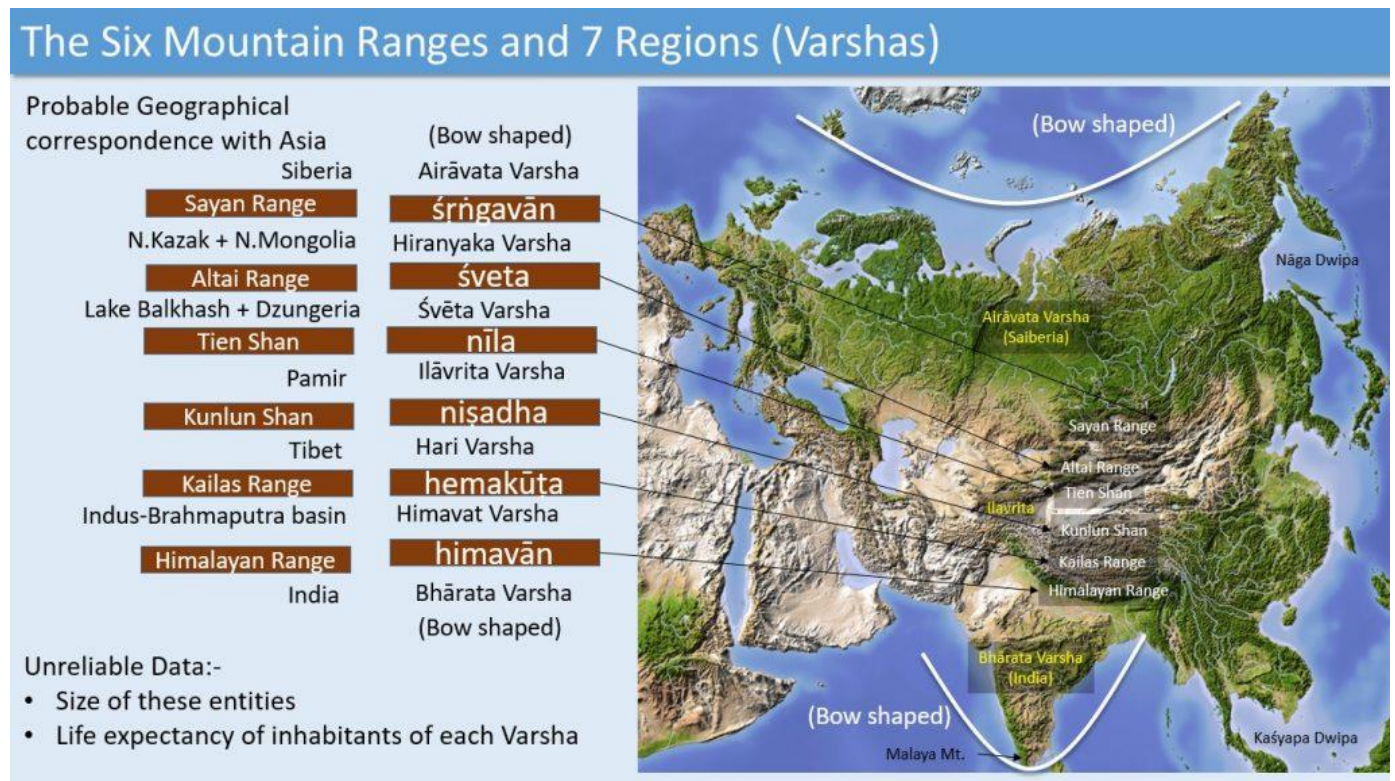


Figure 7: The Six Mountain Ranges and Seven Regions mapped to Asia

The figure 7 shows that there is a good correspondence between Sanjaya's narratives of the six mountains and the seven regions to the mountains and regions of Asia, especially the bow shaped southern

region viz. Bhārata Varsha (India) and the bow shaped northern region Airāvata Varsha (Siberia). The relevant verses used for the identification are given below:-

MBH.06.07.06

idaṃ tu **bhāratam** varṣam tato **haimavatam**
param

hemakūtāt param caiva **harivarṣam**
pracakṣate

MBH.06.07.35

nīlotparataram **śvetam** śvetād **hairaṇyakam**
param

varṣam **airāvataṃ** nāma tataḥ śṛṅgavataḥ
param

MBH.06.07.36

dhanuḥsamsthe mahārāja dve varṣe
dakṣiṇottare

ilā vṛtaṃ madhyamaṃ tu pañcavarṣāṇi caiva
ha

MBH.06.07.39

hemakūṭas tu sumahān **kailāso** nāma
parvataḥ

yatra vaiśravaṇo rājā guhyakaiḥ saha modate

Bhārata Varsha (approximately the India of current times) is defined as the bow shaped region to the south of the Himālayas. The bow shape here is the reference to the shape of the peninsular India. The northern ranges of the Himālayas in Tibet is named as Hemakūṭa alias Kailāsa. In between these ranges is the valleys of Indus and Brahmaputra which is identifiable as the Himavat Varsha. Beyond Kailāsa / Hemakūṭa is Hari Varsha which is easily

identifiable as Tibet. The northern boundary of Tibet is the Kunlun mountain ranges (Kunlun Shan) which can be identified as the Nishadha Mountains. The mountain range to the north of Kunlun is the Tien Mountains (Tien Shan) which can be identified with the Nīla Mountains. Between Tien Shan and Kunlun Shan is the Pāmīr Mountains and the lowlands surrounding it, identifiable to the Ilāvṛta region. Beyond Tien Shan in the north is the Altai Mountains, identifiable to the Śveta Mountains. The region between Tien Shan and Altai containing Lake Balkash and the Dzungeria valley is identifiable to the Śveta Varsha. Beyond the Altai Mountains we have the Sayan Mountains containing the plains falling in Mongolia and Northern Kazakhstan which is

identifiable with the Hiranyaka Varsha. The Sayan Mountains (identifiable Śṛṅgavān Mountains) form the southern boundary of Siberia (identifiable as the Airāvata Varsha).

Siberia too is bow shaped and fits perfectly well with the description given by Sanjaya. He says that the Varsha to the extreme south (i.e. Bhārata Varsha) and the Varsha of extreme north (i.e. Airāvata Varsha) are both bow-shaped (dhanuḥsaṁsthe mahārāja dve varṣe dakṣiṇottare -MBH.06.07.36). On the north of Sringavat and up to the margin of the sea, is the Airāvata Varsha (uttareṇa tu śṛṅgasya samudrānte janādhīpa varṣam airāvataṁ nāma tasmāc chrṅgavataḥ param – MBH.06.09.10). There the sun gives no heat (na tatra

sūryas tapati – MBH.06.09.11a). The moon with the stars are the only source of light there (candramāś ca sa nakṣatro jyotir bhūta ivāvṛtaḥ – MBH.06.09.11b). The Arctic Ocean north of Siberia is described as the Milky Ocean, probably an eye witness account of the white colored ice-sheets covering the Arctic Ocean (To its north is the Milky Ocean where resides Hari of Vaikuntha – kṣīrodasya samudrasya tathavottarataḥ prabhuḥ harir vasati vaikunṭhaḥ śakate kanakātmake- MBH.06.09.15).

The absolute and relative sizes of the Varsha's mentioned in in many thousand Yōjayas as well as the age of people living in each Varsha (running into many hundred years) are ignored as unreliable data. However the complexion of people

living there is mentioned as white which is an accurate description of the people living in these regions to the north of the Himālayas. The color of the skin adapts to the low light conditions and become fairer in complexion. For an ancient traveler traveling from Bhārata Varsha to northern regions up to Siberia, crossing the six mountain ranges and also the lowlands and plains lying between them (viz. the Varshas) it will be difficult to accurately measure the size of the Varshas or to ascertain the age of the people living there. Assuming that Sanjaya's narrative is based on observation of such ancient travelers, we can reject the wild guesses on the size of the Varshas as well as the age of the people living in those regions.

Regarding the people inhabiting the six mountains we have the following information. The Rākshasās live on the Himavat Mountains. The Yakshās (Guhyakas) live on the Hemakūta (Kailāsa) Mountains. The Sarpās, Nāgās and Gandharvās live on the Nishadha Mountains. The Brahmarshis live on the Nīla Mountains. Devās and Asuras live on the Śveta Mountains. The Pitris live on the Śṛṅgavān Mountains.

The Mountains and Varshas in detail

The map illustrates the following regions and their associated mythological or historical significance:

- Airāvata Varsha (Siberia)**: Associated with the date 06.09.11 and the text "Sun give no heat na tatra sūryas tapati".
- Śringavan (Sayan)**: Associated with the date 06.07.48, 49 and the text "Pitr̥s".
- Hiranyaka Varsha**: Associated with the text "Devās, Asurās".
- Śvēta (Altai)**: Associated with the text "Brahma Rishis".
- Śvēta Varsha**: Located near Dzungaria.
- Nīla (Tien)**: Associated with the text "Sarpās, Nāgas Gandharvās".
- Nishadha (Kunlun)**: Associated with the text "Yakshā worshippers".
- Hari Varsha (Tibet)**: Associated with the text "Yakshās (Guhyakās)".
- Hemakūṭa (Kailasa)**: Associated with the text "Rākshasās".
- Himavat Varsha**: Located near Bhārata Varsha (India).
- Bhārata Varsha (India)**: The southernmost region shown.
- Other locations marked on the map include:** Lake Balkhash, Fergana, Kētumāla, Uttara Kuru, Ilāvrita Varsha, Jambu Dvīpa (Jammu), Bhadrāsua, and Ramanakas.

A Sanskrit verse is inscribed in the upper right corner:

rakṣāṃsi vai himavati hemakūṭe tu guhyakāḥ
 sarpā nāgāś ca niśadhe gokarṇe ca tapodhanāḥ
 devāsūrāṇāṃ ca grhaṃ śvētaḥ parvata ucyate
 gandharvā niśadhe śaile nīle brahmarṣayo nṛpa
 śṛṅgavāṃs tu mahārāja pitṛṇāṃ pratisaṃcaraḥ

Figure 8: The Mountains and Varshas in detail with names of inhabitants.

MBH.06.07.48

rakṣāṃsi vai himavati hemakūṭe tu
guhyakāḥ

sarpā nāgāś ca niṣadhe gokarṇe ca
tapodhanāḥ

MBH.06.07.49

devāsurāṇaṃ ca gr̥haṃ śvetaḥ parvata
ucyate

gandharvā niṣadhe śaile nīle
brahmar̥ṣayo nr̥pa

śṛṅgavāṃs tu mahārāja pitṛṇāṃ
pratisaṃcaraḥ

Mahābhārata mentions about many
Rākshasās like Ghatōtkacha living on the
Himālayas. Hemakūta (Kailāsa)
Mountains with its Yakshās lies in
southern Tibet and the Nishadha
Mountains (Kunlun Shan) with its
Sarpās, Nāgās and Gandharvās lies in the
northern Tibet forming its northern
boundary. Mahābhārata reveals that the
Rākshasās, Yakshās, Gandharvās and
Nāgās were are genetically related tribes
living on elevated mountains and

plateaus. The culture of the Yakshās, Nāgās and Gandharvās seems to have later given rise to the Tibetan culture. The Brahmarshis seems to have chosen the secluded heights of the Nīlā Mountains (Tien Shan) as their abode, who are probably the figures revered in the Chinese culture as the gods. Tien Shan in Chinese means the mountain of the heaven or the mountain of the gods. The Dēvāsūrās (Dēvās and Asurās) living on the Śveta Mountains (Altai Mountains) is indicative of an Indo-European migration hotspot in the Altai regions as they migrated from the Sarasvatī region. The name Airāvata given to Siberia is derived from the river name Irāvati (Rāvi River in Punjab). One among the many Nāgā tribes mentioned in the Mahābhārata is Airāvata Nāgās

described as living on the banks of
Irāvati and Ganga rivers. They probably
migrated to the Siberian region
designating it as Airāvata.

Apart from the seven Varshas divided by
the six mountains, in the rabbit-shaped
dvīpā viz. Asia, two additional regions
are mentioned by Sanjaya forming the
two ears (karṇau) of the rabbit (śaśa) and
lying adjacent (pārśve) to the two
Varshas in the north and south
(dakṣiṇottare), viz. Airāvata Varsha
(Siberia) and Bhārata Varsha (India).

MBH.06.07.52

yāṃ tu pr̥cchasi mā rājan divyāṃ etāṃ
śaśākṛtim

pārśve śaśasya dve varṣe ubhaye
dakṣiṇottare

karnau tu nāgadvīpaṃ ca kaśyapa
dvīpaṃ eva ca

They are the Nāga-dvīpā and Kaśyapa-dvīpā. These can be identified with the ear shaped regions of Asia in the North East Asia and South East Asia. The North East Asia with the Kamchatka peninsula in Russia can be identified as the Nāga-dvīpā and the South East Asia with the Malaysian peninsula can be identified as the Kaśyapa-dvīpā.

The name Nāga-dvīpā when assigned to the North East Asia strengthens the probability of a Nāga migration from Siberia to Alaska giving rise to the northern native tribes of the Americas. In human genome migration studies, the migration path of the M3 lineage originates close to the Irāvati River, pass

through Airāvata (Siberia) and Nāgadvīpa (NE Asia) and finally reaches the Americas, supporting this assumption.

Sanjaya also describes the Malaya Mountains (the southern part of Sahya mountains in Kērala) separately as part of Asia (the rabbit shaped island). Its peaks are described as having the hue of copper (tāmravarṇaḥ śiro rājañ śrīmān malayaparvataḥ etad dvitīyaṃ dvīpasya drśyate śaśasaṃsthitam — — MBH.06.07.53).

The Ilāvṛta region in detail

Sanjaya has described the Ilāvṛta region in more details. In the Ilāvṛta region, between the Nīla and Nishadha mountains lies the mountain Mēru.

Surrounding it are the four regions
(Varshās) viz. Bhadrāśva, Ketumāla,
Jambūdvīpa and Uttarakuru (tasya pārśve
tv ime dvīpāś catvāraḥ samsthitāḥ prabho
| bhadraśvaḥ ketumālaś ca jambūdvīpaś
ca bhārata | uttarāś caiva kuravaḥ
kṛtapuṇyapraśrayāḥ – MBH.06.07.11).
Uttarakuru is mentioned as lying to the
north of Mēru and Ketumāla to the west
of Mēru (meros tu paścime pārśve
ketumālo mahīpate – MBH.06.07.29.a).
Bhadrāśva is mentioned as lying to the
east – MBH.06.08.13). Jambūdvīpa alias
Jambū khaṇḍa is mentioned as lying
there itself (jambū khaṇḍaś ca tatraiva –
MBH.06.07.29.b) implicitly to the south
of Mēru. We have already identified
Mēru with the Pāmīr Mountains. It is a
mountain knot where many mountain
ranges like Tien Shan (Nīla) and Kunlun

Shan (Nishadha) joins with the Himalayas. Mountain ranges radiates from the Pāmir mountain complex in all four directions as shown in the figure below.

Bhadrāśva is then identifiable with the Tarim Basin to the east of Pāmir. Tarim River flows through this region.

Kētumāla is identifiable with Tokharistan (Tushāra) on the banks of Oxus River (Amu Darya). It consists of the low

The Ilāvṛta Region with the Mēru Mountain

Sanjaya details out the central Ilāvṛta region containing the Mēru Mountain in its center:-

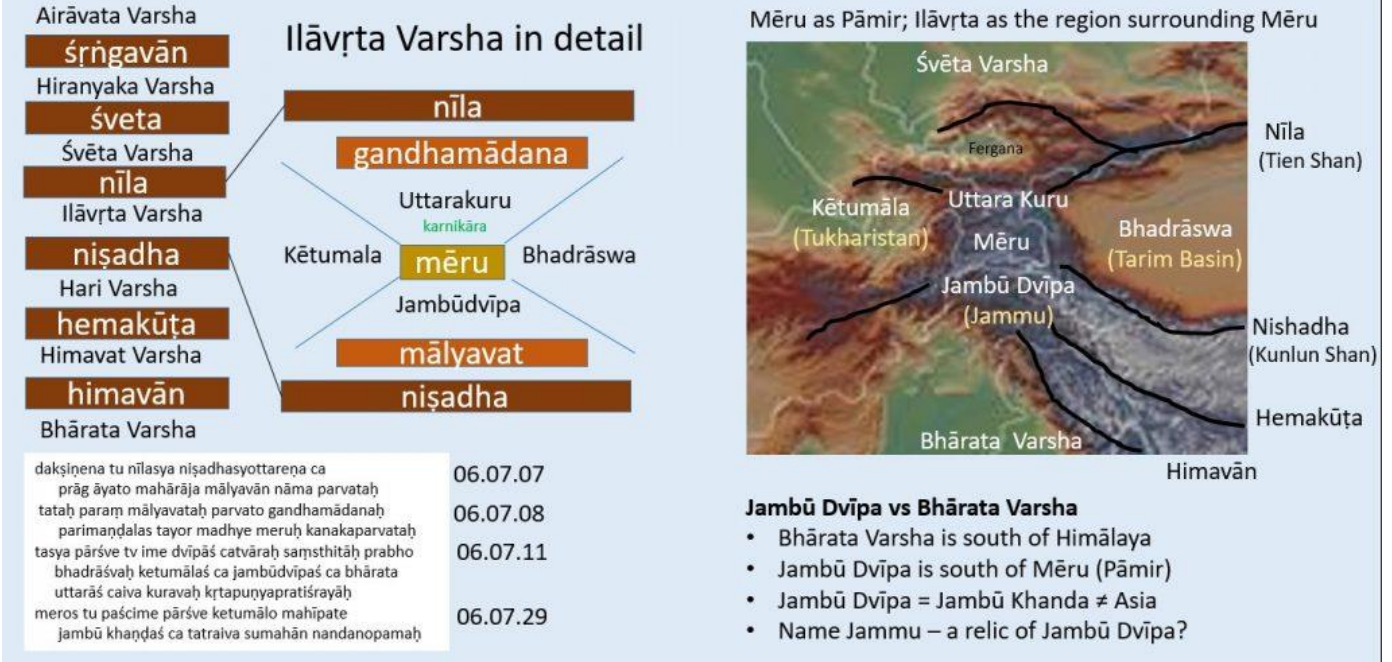


Figure 9: The Ilāvṛta Varsha with Mēru Mountain in detail

lands and plains to the west of the Pāmir mountain complex, lying now in the northern Afghanistan, Turkmenistan, Uzbekistan and Tajikistan.

Regarding Uttara Kuru we have another verse (dakṣiṇena tu nīlasya meroḥ pārsve tathottare uttarāḥ kuravo rājan puṇyāḥ siddhaniṣevitāḥ – MBH.06.08.02). On

the south of the Nīla Mountains and the northern side of Mēru are the sacred Uttara Kurus. This Uttara Kuru is identifiable with the Alay Valley or the Fergana Valley. The identification of Uttara Kuru with Alay Valley is more suited if we consider the Alay Mountains to its north as part of the Nīla Mountains (Tien Shan). The identification with of Uttara Kuru to Fergana Valley is appropriate if we consider the northern branch of Tien Shan (which is not connected to Pāmīr, but instead lies to the north of Fergana Valley) as the part of the Nīla Mountains. The Mahābhārata description of Nīla Mountains is not detailed enough to decide between these identifications.

Jambū Dvīpa is explicitly mentioned as lying near Mēru and implicitly to the south of Mēru. Since the whole of Ilāvṛta has to lie between Nishadha (Kunlun) and Nīla (Tien) Mountains, this has to lie somewhere in the southern part of the Pāmir mountain complex itself. But the place names like Jammu indicates that this region extended to further south up to Jammu and hence included the Kashmir Valley.

There is another important point to note. The detailed description of Ilāvṛta with a central Mēru region and regions defined diagonally to the east, west, north and south of Mēru is not fully in harmony with the description of the seven horizontal bands of Varshās and the six mountain ranges spread in the east-west

direction. These two descriptions seems to have come from two different geographical data sources which Sanjaya apparently blended together.

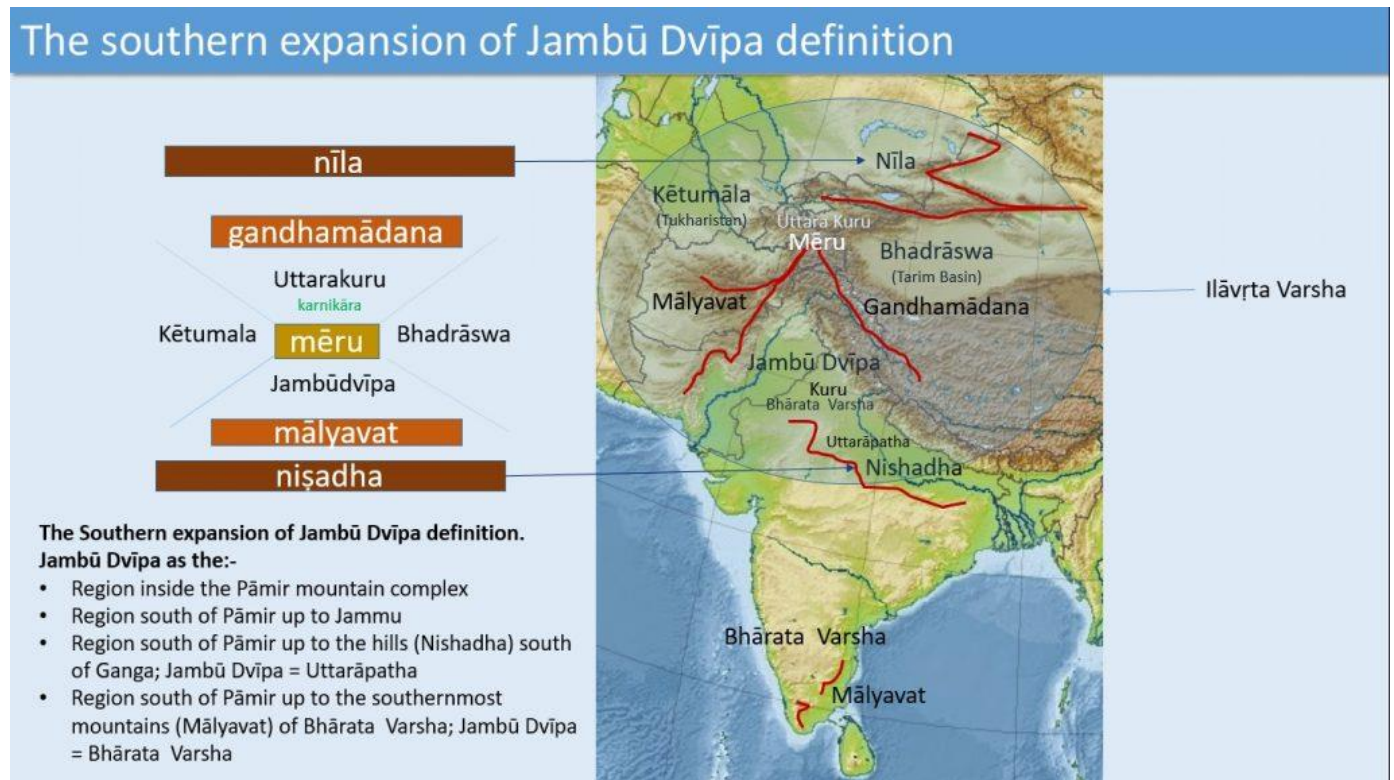


Figure 10: The southern expansion of the definition of Jambūdīvā

In the Mahābhārata, the hilly terrain (around Gwalior) to south of Gangā river basin too is named Nishadha. In this different geographical data set with a

central Mēru and four regions surrounding it, we have to redefine Nishadha Mountains with this hilly terrain forming the southern boundary of the Ganga river basin. Then Jambūdvīpa can be defined as the regions to the south of Pāmīr up to Ganga river basin, making it roughly same as what is later known as the Uttarāpatha region. The positioning of the two other mountains viz. Mālyavān and Gandhamādana near Mēru too fall in place with this redefinition of Nishadha.

Mālyavān is mentioned as lying to the south of Nīla and to the north of Nishadha (dakṣiṇena tu nīlasya niṣadhasyottareṇa ca prāg āyato mahārāja mālyavān nāma parvataḥ – MBH.06.07.07). Beyond Mālyavān is the

Gandhamādana (tataḥ param mālyavataḥ parvato gandhamādanaḥ – MBH.06.07.08a). Mēru is mentioned as a golden mountain between the Mālyavān and Gandhamādana Mountains (parimaṇḍalas tayoṛ madhye meruḥ kanakaparvataḥ – MBH.06.07.08b). Gandhamādana is varyingly identified with today's Karakoram Range and also with the Kailās Range. Mālyavān is varyingly identified with the Sulaiman range in West Pakistan and also with the southernmost mountains of India.

With the Mēru identified as Pāmīr and Mālyavān identified as the southern mountains of India, Jambūdvīpa becomes roughly same as Bhārata Varsha.

Many researchers has identified Jambūdvīpa with the whole of Asia. But

as we have already seen Sanjaya has never named the Asian continent but described it as an unnamed region having the shape of a rabbit, complete with two ears. We have also seen that Jambūdvīpa, in its expanded definition may be identified with Bhārata Varsha but in its restricted definition has to be identified within the Pāmīr complex itself to the south of Pāmīr (Mēru),

with the regions to the south of Pāmīr up to Jammu

with the regions to the south of Pāmīr up to the Gangā river basin (Uttarāpatha).

Probably the source of the confusion is the following verses defining a hypothetical Jāmbuvṛksha (Jāmbu-tree) to the south of Nīla and to the north of

Nishadha. This gigantic tree is named Sudarśana, not to be confused with the circular wheel shaped Island named Sudarśana representing the entire globe. This tree has to be understood as the Pāmīr / Mēru mountain complex where many mountain chains like the Mālyavān, Gandhamādana, Himālaya and Nīla (Tien Shan), branch off like the branches of a gigantic tree.

MBH.06.08.18

dakṣiṇena tu nīlasya niṣadhasyottareṇa tu
sudarśano nāma mahāñ jāmbūvṛkṣaḥ
sanātanah

MBH.06.08.18 is a duplicate of MBH.06.07.07 defining the location of Mālyavān Mountains to the south of Nīla and to the north of Nishadha.

MBH.06.07.07

dakṣiṇena tu nīlasya niṣadhasyottareṇa ca
prāg āyato mahārāja mālyavān nāma
parvataḥ

Regions in the north: – Ramanaka and Hiranmaya

To the south of Śveta Mountains and to the north of the Nīla Mountains, a region named Ramanaka is mentioned making it synonymous to the Śveta Varsha (dakṣiṇena tu śvetasya nīlasyaivottareṇa tu | varṣaṃ ramaṇakaṃ nāma jāyante tatra mānavāḥ – MBH.06.09.02). This can be identified as the Dzungeria valley, bounded by the Tian Shan (Nīla) mountain range to the south and the Altai (Śveta) Mountains to the north. Its inhabitants are of white complexion and

of handsome features. This is also a hotspot of IE migrations from Sarasvatī and a probable location of people who migrated to Europe.

On the south of Śṛṅgivat and to the north of Śveta is the Varsha called Hiranmaya where is the river called Hiranwatī (dakṣiṇe śṛṅgiṇaś caiva śvetasyāthottareṇa ca | varṣaṃ hairaṇvataṃ nāma yatra hairaṇvatī nadī — MBH.06.09.05). Śṛṅgivat Mountain has three beautiful summits. One is Maṇimayam (full of jewels) and another is Raukmaṃ. There are houses on the mountain tops. The self-effulgent goddess Śāṇḍilī resides here (tatra svayaṃprabhā devī nityaṃ vasati śāṇḍilī — — MBH.06.09.09). Hiranmaya is thus synonymous to the Hiranyaka varsha

mentioned before. It is identifiable with the Great Lakes Depression in Western Mongolia, full of lakes and rivers, lying between the Sayan (Śṛṅgivat) Mountains in the north and the Altai (Śveta) Mountains in the south.

The Mountains of Bhāratavarsha

Dhṛtarāshtra asks Sanjaya to narrate Bhāratavarsha in detail. Sanjaya describes Bhāratavarsha as the beloved land of Indra and Vaivasvata Manu (atra te varṇayiṣyāmi varṣaṃ bhārata bhāratam | priyam indrasya devasya manor vaivasvatasya ca – MBH. 06.10.05) and many other rulers like Pṛthu, Vainya, Ikṣvāku, Yayāti, Ambarīṣa, Māndhātṛ, Nahuṣa, Mucukundasya, Śibi, Auśīnara and Rṣabha. Then he explains the seven Kula-Parvatās (the major mountain

ranges) of Bhāratavarsha. These are
Mahendra, Malaya, Sahya, Śuktimān
Ṛkṣavān, Vindhya and Pāriyātra
(mahendro malayaḥ sahyaḥ śuktimān
ṛkṣavān api vindhyaś ca pāriyātraś ca
saptaite kulaparvatāḥ – MBH. 06.10.10).



Figure 11: The Seven Kulaparvatās of Bhāratavarsha

Malaya Mountain is the southern part of Western Ghats in Kerala. The northern part

of the Western Ghats to the north of Malaya is Sahya mountain range. The parts of the Eastern Ghats in Orissa is the Mahendra mountain range. The mountains of Jharkhand is the Ṛkṣavān mountain range and the mountains of Bundelkhand is the Śuktimān mountain ranges, both to the south of Ganga river basin. The mountains to the north of Narmada is the Vindhya mountain ranges. The mountains in Rajasthan currently known as the Aravalli range is the Pāriyātra mountain range.

The Rivers of Bhāratavarsha

The data containing the names of the rivers of Bhāratavarsha is very dense and spread across 24 slōkas from MBH.06.10.12 to MBH. 06.10.35.

12 anye tato ‘parijñātā hrasvā
hrasvopajīvinah
āryā mlecchāś ca kauravya tair miśrāḥ

puruṣā vibho

13 nadīḥ pibanti bahulā gaṅgāṃ sindhuṃ
sarasvatīm

godāvarīm narmadāṃ ca bāhudāṃ ca
mahānadīm

14 śatadruṃ candrabhāgāṃ ca yamunāṃ ca
mahānadīm

dr̥ṣadvatīm vipāśāṃ ca vipāpāṃ
sthūlavālukām

15 nadīm vetravatīm caiva kṛṣṇa-veṇāṃ ca
nimnagām

irāvatīm vitastāṃ ca payoṣṇīm devikām api

16 veda-smṛtiṃ vetasinīm tridivām ikṣu-
mālinīm

karīṣiṇīm citravahāṃ citrasenāṃ ca
nimnagām

17 gomatīm dhūtapāpāṃ ca vandanāṃ ca
mahānadīm

kauśikīm tridivāṃ kṛtyāṃ vicitrāṃ
lohatāriṇīm

18 rathasthāṃ śatakumbhāṃ ca sarayūṃ ca

nareśvara

carmaṇvatīm vetravatīm hastisomām diśam
tathā

19 śatāvarīm payoṣṇīm ca parām
bhaimarathīm tathā

kāverīm culukām cāpi vāpīm śatabalām api

20 nicīrām mahitām cāpi suprayogām
narādhipa

pavitrām kuṇḍalām sindhum vājinīm
puramālinīm

21 pūrvābhirāmām vīrām ca bhīmām
oghavatīm tathā

palāśinīm pāpaharām mahendram
pippalāvatīm

22 pāriṣeṇām asiknīm ca saralām
bhāramardinīm

puruhīm pravarām menām moghām
ghṛtavatīm tathā

23 dhūmatyām atikṛṣṇām ca sūcīm chāvīm
ca kaurava

sadānīrām adhr̥ṣyām ca kuśa-dhārām

mahānadīm

24 śaśikāntām śivām caiva tathā vīravatīm
api

vāstum suvāstum gaurīm ca kampanām sa
hiraṇvatīm

25 hiraṇvatīm citravatīm citrasenām ca
nimnagām

rathacitrām jyotirathām viśvāmitrām
kapiñjalām

26 upendrām bahulām caiva kucarām
ambuvāhinīm

vainandīm piñjalām veṇṇām tuṅgaveṇām
mahānadīm

27 vidiśām kṛṣṇa-veṇṇām ca tāmram ca
kapilām api

śalum suvāmām vedāśvām harisrāvām
mahāpagām

28 śīghrām ca picchilām caiva bhāradvājīm
ca nimnagām

kauśikīm nimnagām śoṇām bāhudām atha
candanām

29 durgām antaḥśilām caiva brahma-
medhyām bṛhadvatīm
carakṣām mahirohīm ca tathā jambunadīm
api

30 sunasām tamasām dāsīm trasām anyām
varāṇasīm

loloddhṛta-karām caiva pūrṇāśām ca
mahānadīm

31 mānavīm vṛṣabhām caiva mahānadyo
janādhipa

sadā-nirāmayām vṛtyām mandagām
mandavāhinīm

32 brahmāṇīm ca mahāgaurīm durgām api
ca bhārata

citropalām citrabarhām majjum
makaravāhinīm

33 mandākinīm vaitaraṇīm kokām caiva
mahānadīm

śuktimatīm aranyām ca puṣpaveṇy
utpalāvatīm

34 lohityām karatoyām ca tathaiva

vṛṣabhaṅginīm

kumārīm ṛṣikulyām ca brahma-kulyām ca
bhārata

35 sarasvatīḥ supuṇyāś ca sarvā gaṅgāś ca
māriṣa

viśvasya mātaraḥ sarvāḥ sarvāś caiva
mahābalāḥ

The entire data when tabulated yields around 150 rivers.

1. gaṅgā	31. vicitrā	61. pāriṣeṇā	91. kucarā	
2. sindhu	32. lohatāriṇī	62. asiknī	92. ambuvāhinī	
3. sarasvatī	33. rathasthā	63. saralā	93. vainandī	1. dāsī
4. godāvarī	34. śatakumbhā	64. bhāramardinī	94. piñjalā	2. trasā
5. narmadā	35. sarayū	65. puruhī	95. veṇṇā	3. varāṇasī
6. mahānadī	36. carmaṇvatī	66. pravārā	96. tuṅgaveṇā	4. loloddhṛta-karā
7. śatadru	37. vetravatī	67. moghā	97. vidiśā	5. pūrṇāśā
8. candrabhāgā	38. hastisomā	68. ghṛtavatī	98. kṛṣṇa-veṇṇā	6. mānavī
9. yamunā	39. diśa	69. dhūmatyā	99. tāmṛā	7. vṛṣabhā
10. dṛṣadvatī	40. śatāvarī	70. atikṛṣṇā	100. kapilā	8. sadā-nirāmayā
11. vipāśā	41. payoṣṇī	71. sūcī	101. śalu	9. vṛtyā
12. vipāpā	42. bhaimarathī	72. chāvī	102. suvāmā	10. mandagā
13. sthūlavālukā	43. kāverī	73. sadānīrā	103. vedāśvā	11. mandavāhinī
14. vetravatī	44. culukā	74. adhṛṣyā	104. harisrāvā	12. brahmāṇī
15. kṛṣṇa-veṇā	45. vāpī	75. kuśa-dhārā	105. mahāpagā	13. mahāgaūrī
16. irāvatī	46. śatabalā	76. śaśikāntā	106. śīghrā	14. durgā
17. vitastā	47. nicīrā	77. śivā	107. picchilā	15. citropalā
18. payoṣṇī	48. mahitā	78. vīravatī	108. bhāradvājī	16. citrabarhā
19. devikā	49. suprayogā	79. vāstu	109. kauśikī	17. makaravāhinī
	50. pavitrā		110. śoṇā	18. mandākinī
				19. vaitaraṇī
				20. kokā
				21. śuktimatī
				22. aranyā
				23. puṣpaveṇī
				24. utpalāvatī
				25. lohityā
				26. karatoyā
				27. vṛṣabhaṅginī
				28. kumārī
				29. ṛṣikulyā
				30. brahma-kulyā

20. veda-smṛti	51. kuṇḍalā	80. suvāstu	111.candanā
21. vetasinī	52. vājinī	81. gaurī	112.durgā
22. ikṣu-mālinī	53. puramālinī	82. kampanā	113.antahśilā
23. karīṣinī	54. pūrvābhirāmā	83. hiraṇvatī	114.brahma-medhyā
24. citravahā	55. vīrā	84. citravatī	115.bṛhadvatī
25. citrasenā	56. bhīmā	85. citrasenā	116.carakṣā
26. gomatī	57. oghavatī	86. rathacitrā	117.mahirohī
27. dhūtapāpā	58. palāśinī	87. jyotirathā	118.jambunadī
28. vandanā	59. pāpaharā	88. viśvāmitrā	119.sunasā
29. kauśikī	60. pippalāvatī	89. kapiñjalā	120.tamasā
30. kṛtyā		90. upendrā	

The Provinces of Bhāratavarsha

The data containing the names of the provinces of Bhāratavarsha is similarly dense and is spread across 32 slōkas from MBH.06.10.37 to MBH. 06.10.68.

37 ata ūrdhvaṃ janapadān nibodha gadato mama

tatreme kurupāñcālāḥ śālva mādreya
jāṅgalāḥ

38 śūrasenāḥ kalingāś ca bodhā maukāś
tathaiva ca

matsyāḥ sukuṭyaḥ saubalyāḥ kuntalāḥ
kāśikośalāḥ

39 cedivatsāḥ karuṣāś ca bhojāḥ
sindhupulindakāḥ

uttamaujā daśārṇāś ca mekalāś cotkalaiḥ
saha

40 pāñcālāḥ kauśikāś caiva ekapṛsthā
yugaṁ-dharāḥ

saudhā madrā bhujiṅgāś ca kāśayo
‘parakāśayaḥ

41 jaṭharāḥ kukkuśāś caiva sudāśārṇāś ca
bhārata

kuntayo 'vantayaś caiva
tathaivāparakuntayaḥ

42 govindā mandakāḥ ṣaṇḍā
vidarbhānūpavāsikāḥ

aśmakāḥ pāṃsurāṣṭrās ca gopa-rāṣṭrāḥ
panītakāḥ

43 ādi-rāṣṭrāḥ sukuṭṭās ca balirāṣṭram ca
kevalam

vānarāsyāḥ pravāhās ca vakrā vakrabhayāḥ
śakāḥ

44 videhakā māgadhās ca suhmās ca vijayās
tathā

aṅgā vaṅgāḥ kaliṅgās ca yakṛl-lomāna eva
ca

45 mallāḥ sudeṣṇāḥ prāhūtās tathā māhiṣa-
kārsikāḥ

vāhikā vāṭadhānās ca ābhīrāḥ kālatoyakāḥ

46 aparandhrās ca śūdrās ca pahlavās carma-
khaṇḍikāḥ

aṭavī śabarās caiva maru-bhaumās ca māriṣa

47 upāvṛścānupāvṛśca surāṣṭrāḥ kekayās
tathā

kuṭṭāparāntā dvaidheyāḥ kākṣāḥ sāmudra-
niṣkuṭāḥ

48 andhrās ca bahavo rājann antargiryās
tathaiva ca

bahirgiry āṅgamaladā māgadhā
mānavarjakāḥ

49 mahyuttarāḥ prāvṛṣeyā bhārgavās ca
janādhipa

punḍrā bhārgāḥ kirātās ca sudoṣṇāḥ
pramudās tathā

50 śakā niṣādā niṣadhās
tathaiivānartanairṛtāḥ

dugūlāḥ pratimatsyāś ca kuśalāḥ kunaṭās
tathā

51 tīragrāhāstara-toyā rājikā ramyakā-gaṇāḥ
tilakāḥ pārasīkāś ca madhumantaḥ
prakutsakāḥ

52 kāśmīrāḥ sindhusauvīrā gāndhārā
darśakās tathā

abhīsārā kulūtās ca śauvalā bāhlikās tathā

53 darvīkāḥ sakacā darvā vātajāma
rathoragāḥ

bahu-vādyās ca kauravya sudāmānaḥ
sumallikāḥ

54 vadhrāḥ karīṣakās cāpi kulindopatyakās
tathā

vanāyavo daśā pārśvā romāṇaḥ kuśa-
bindavaḥ

55 kacchā gopāla-kacchās ca lāṅgalāḥ
paravallakāḥ

kirātā barbarāḥ siddhā videhās
tāmraliṅgakāḥ

56 oṣṭrāḥ puṇḍrāḥ sa sairandhrāḥ pārvatīyās
ca mārīṣa

athāpare janapadā dakṣiṇā bharatarṣabha

Southern Kingdoms

57 draviḍāḥ keralāḥ prācyā-bhūṣikā
vanavāsinaḥ

unnatyakā māhiṣakā vikalpā mūṣakās tathā

58 karṇikāḥ kuntikās caiva saubdhidā
nalakālakāḥ

kaukuṭṭakās tathā colāḥ koṅkaṇā
mālavāṇakāḥ

59 samaṅgāḥ kopanās caiva kukurāṅgada
mārīṣāḥ

dhvajiny utsava-saṁketās trivargāḥ
sarvasenayaḥ

60 tryaṅgāḥ kekarakāḥ proṣṭhāḥ
parasamcarakās tathā

tathaiva vindhyapulakāḥ pulindāḥ kalkalaiḥ
saha

61 mālakā mallakāś caiva
tathaivāparavartakāḥ

kulindāḥ kulakāś caiva karaṇṭhāḥ kurakās
tathā

62 mūṣakā stanabālāś ca satiyāḥ
pattipañjakāḥ

ādidāyāḥ sirālāś ca stūbakā stanapās tathā

63 hr̥ṣīvidarbhāḥ kāntīkās taṅgaṇāḥ
parataṅgaṇāḥ

uttarāś cāpare mlecchā janā bharatasattama

Northern Kingdoms

64 yavanāś ca sa kāmbojā dāruṇā mleccha
jātayaḥ

sakṣaddruhaḥ kuntalāś ca hūṇāḥ pāratakaiḥ
saha

65 tathaiva maradhāś cīnās tathaiva daśa-
mālikāḥ

kṣatriyopaniveśāś ca vaiśyaśūdra kulāni ca
Non-kshatriya kingdoms

66 śūdrābhīrātha daradāḥ kāśmīrāḥ paśubhiḥ
saha

khaśikāś ca tukhārāś ca pallavā girigahvarāḥ

67 ātreyaḥ sa bharadvājās tathaiva
stanayoṣikāḥ

aupakāś ca kaliṅgāś ca kirātānām ca jātayaḥ

68 tāmarā haṁsamārgāś ca tathaiva
karabhañjakāḥ

uddeśa mātrena mayā deśāḥ saṃkīrtitāḥ prabho

When tabularized we get around 220
kingdoms or provinces which covers every
portion of Bhāratavarsha.

1. kuru-pāñcālā	31. jaṭharā	61. māhiṣa- kāṛṣikā	91. puṇḍrā	121.darvīkā
2. śālva	32. kukkuśā	62. vāhīkā	92. bhārgā	122.saka
3. mādreyā	33. su-dāśārṇā	63. vāṭadhānā	93. kirātā	123.darvā
4. jāṅgalā	34. kunti	64. ābhīrāḥ	94. sudoṣṇā	124.vātajāma
5. sūrasenā	35. avanti	65. kālatoyakā	95. pramudā	125.rathoragā
6. kaliṅgā	36. apara-kunti	66. aparandhrāś	96. Śakā	126.bahu-vādyā
7. bodhā	37. govindā- mandakā	67. śūdrāś	97. niṣādā	127.sudāmāna
8. maukā	38. ṣaṇḍā	68. pahlavā	98. niṣadhā	128.sumallikā
9. matsyā	39. vidarbhā	69. carma- khaṇḍikā	99. ānarta	129.vadhrā
10. sukutya	40. ānūpa-vāsikā	70. aṭav	100.nairṛtā	130.karīṣakā
11. saubalyā	41. aśmakāḥ	71. śabarā	101.dugūlā	131.kulinda
12. kuntalā	42. pāṃsu-rāṣṭrā	72. maru-bhumi	102.pratimatsyā	132.upatyakā
13. kāśi-kośalā	43. gopa-rāṣṭrā	73. upāvṛśa	103.kuśalā	133.vanāyava
14. cedi	44. panītakā	74. anupāvṛśa	104.kunaṭā	134.daśā
15. vatsā	45. ādi-rāṣṭrā	75. surāṣṭrā	105.tīragrāhā	135.pārśvā
16. karūṣā	46. sukuṭṭā		106.tara-toyā	136.romāṇa

17. bhojā	47. bali-rāṣṭraṃ	76. kekayā	107. rājikā	137. kuśa-bindu
18. sindhu-pulindakā	48. vānarāsyā pravāhā	77. kuṭṭāparāntā	108. ramyakā-gaṇā	138. kacchā
19. daśārṇā	49. vakrā-vakrabhayā śakā	78. dvaidheyā	109. tilakā	139. gopāla-kacchā
20. mekalā	50. videhakā	79. kākṣā	110. pārasikā	140. lāṅgalā
21. utkala	51. māgadhā	80. sāmudra-niṣkuṭā	111. madhumanta	141. paravallakā
22. pāñcālā	52. suhmā	81. andhrās	112. prakutsakā	142. kirātā
23. kauśikā	53. vijayā	82. antargiryā	113. kāśmīrā	143. barbarā
24. ekapṛsthā	54. aṅgā	83. bahirgiri	114. sindhu-sauvīrā	144. siddhā
25. yugaṃ-dharā	55. vaṅgā	84. aṅga	115. gāndhārā	145. videhā
26. saudhā	56. kaliṅgā	85. maladā	116. darśakā	146. tāmralingakā
27. madrā	57. yakṛl-lomāna	86. māgadhā	117. abhīsārā	147. oṣṭrā
28. bhujiṅgā	58. mallā	87. mānavarjakā	118. kulūtās	148. puṇḍrā
29. kāśi	59. sudeṣṇā	88. mahyuttarā	119. śauvalā	149. sairandhrā
30. apara-kāśi	60. prāhūtās	89. prāvṛṣeyā	120. bāhlikā	150. pārvatīyā
		90. bhārgavā		

Around 150 provinces are mentioned first, then 45 southern provinces, 10 Northern provinces and 15 provinces ruled by non-Kshatriya rulers are mentioned.

The Northern provinces:-

- | | |
|-----------------|-----------------|
| 1. yavanā | 1. hūṇāḥ |
| 2. kāmbojā | 2. pāratāka |
| 3. dāruṇā | 3. maradhā |
| 4. sakṣaddruhaḥ | 4. cīnā |
| 5. kuntalā | 5. daśa-mālikāḥ |

The Southern provinces:-

- | | | | |
|-------------------|---------------------|------------------|--------------------|
| 1. draviḍāḥ | 1. nalakālakāḥ | 1. kekarakāḥ | 31. kulakā |
| 2. keralāḥ | 2. kaukuṭṭakās | 2. parasamcarakā | 32. karaṇṭhāḥ |
| 3. prācyā-bhūṣikā | 3. colāḥ | 3. vindhya | 33. kurakās |
| 4. vanavāsinaḥ | 4. koṅkaṇā | 4. pulakāḥ | 34. mūṣakā |
| 5. unnatyakā | 5. mālavāṇakāḥ | 5. pulindāḥ | 35. stanabālā |
| 6. māhiṣakā | 6. samaṅgāḥ | 6. kalkalaiḥ | 36. satiyaḥ |
| 7. mūṣakā | 7. kopanā | 7. mālakā | 37. patti-paṇjakāḥ |
| 8. karṇikāḥ | 8. kukurāṅgada | 8. mallakā | 38. ādidāyāḥ |
| 9. kuntikā | 9. dhvajini | 9. āparavartakāḥ | 39. sirālā |
| 10. saubhidā | 10. utsava-saṃketās | 10. kulindāḥ | 40. stūbakā |
31. stanapās
32. hr̥ṣīvidarbhaḥ
33. kāntikā
34. taṅgaṇāḥ
35. parataṅgaṇāḥ

Provinces ruled by non-Kshatriya rulers:-

- | | | |
|---------------|------------------|--------------------|
| 1. śūdrābhīrā | 1. pallavā | 1. aupakā |
| 2. daradāḥ | 2. giri-gahvarāḥ | 2. kaliṅgā-kirātās |

3. kāśmīrāḥ
4. khaśikā
5. tukhārā

3. ātreyaḥ
4. bharadvāja
5. stana-yoṣikāḥ

3. tāmarā
4. haṃsa-mārgā
5. kara-bhañjakāḥ

Chapter 2

Geographical data beyond Jaya in the Mahābhārata

When we analyze the geographical data in the whole of Mahābhārata beyond the Jaya portion, we will be able to find out the data distribution in each book (Parva) of Mahābhārata. Each noun found in Mahābhārata is analyzed and it is classified as the name of a place, such as a village, town, city, pilgrim places (tīrthastāna), province, kingdom, region etc.) or as the name of a river, lake, mountain, mountain peak, forest or sea. The spectral analysis of each of these nouns are also done. This will show how many times these noun is repeated in each of the 18 books of the

Māhābharata. This entire data is published
in the author's site AncientVoice.

	Total Occurrences	Name	Occurrences in Each Parva
1			
2	1	Achutasthala	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
3	1	Acyutasthala	0 0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0
4	2	Ahicchatra	2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
5	1	Ahichatra	0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
6	6	Alaka	1 1 1 0 0 0 0 0 1 0 0 2 0 0 0 0 0 0
7	10	Amaravati	3 0 3 0 1 0 1 0 0 0 0 0 2 0 0 0 0 0
8	2	Amravati	0 1 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
9	1	Atavi	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
10	1	Avant	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
11	51	Avanti	0 2 1 1 6 25 9 2 3 0 2 0 0 0 0 0 0 0
12	1	Avisari	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
13	2	Avishtala	0 0 0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0
14	1	Ayodhaya	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
15	24	Ayodhya	3 1 18 0 1 0 0 0 0 0 0 1 0 0 0 0 0 0
16	6	Baranasi	0 0 0 0 0 0 0 0 0 0 0 0 3 3 0 0 0 0
17	10	Bhogavati	2 0 4 0 2 0 0 1 1 0 0 0 0 0 0 0 0 0
18	3	Bhojakata	0 2 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
19	2	Bhutilaya	0 0 1 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0
20	1	Chhatravati	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
21	1	Devaprastha	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
22	1	Divyakutta	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
23	33	Dwaravati	6 6 5 2 0 0 0 0 1 0 0 0 3 6 0 4 0 0
24	3	Dwarka	0 1 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
25	14	Ekachakra	11 0 2 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
26	13	Girivraja	0 8 0 0 0 0 2 1 0 0 0 1 1 0 0 0 0 0
27	1	Gopalakaksha	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
28	1	Gririvraja	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
29	4	Hastina	0 0 3 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0
30	14	Hastinapore	0 10 0 0 0 0 0 0 0 0 0 0 0 1 1 2 0 0 0
31	3	Hastinapur	0 0 1 0 1 0 0 0 0 0 0 1 0 0 0 0 0 0
32	89	Hastinapura	40 2 13 4 15 0 0 2 7 0 2 0 0 0 3 0 1 0
33	1	Hiranyaparva	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
34	11	Hiranyapura	0 0 4 1 3 0 3 0 0 0 0 0 0 0 0 0 0 0
35	36	Indraprastha	10 8 4 4 4 1 0 0 0 0 0 1 0 1 0 3 0 0
36	6	Janasthana	0 0 2 0 0 0 2 0 1 0 0 0 1 0 0 0 0 0
37	1	Kahandavaprastha	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
38	4	Kampilya	1 0 0 0 2 0 0 0 0 0 0 1 0 0 0 0 0 0
39	1	Karavirapura	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
40	1	Kevali	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
41	20	Khandavaprastha	11 8 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
42	2	Khandava-prastha	1 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
43	4	Kundina	0 0 3 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
44	1	Kusasthala	0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
45	3	Kusasthali	0 1 1 0 0 0 0 0 0 0 0 1 0 0 0 0 0 0
46	6	Mahishmati	0 3 0 0 2 0 0 0 0 0 0 0 0 1 0 0 0 0
47	1	Manimati	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
48	18	Manipura	5 0 0 0 0 0 0 0 0 0 0 0 0 0 12 0 0 1 0
49	2	Martikavata	0 0 1 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0
50	1	Marttikavat	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0

51	11	Mathura	1 8 0 0 0 0 0 0 0 0 0 0 2 0 0 0 0 0 0
52	1	Maticka	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
53	1	Matrikavarta	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
54	2	Meruvraja	0 0 0 0 0 0 0 0 0 0 0 0 2 0 0 0 0 0 0
55	58	Mithila	1 1 16 0 0 0 0 0 0 0 0 0 38 0 2 0 0 0 0
56	1	Mithilas	0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0 0
57	1	Modapura	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
58	1	Mohana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
59	1	Mrittikavati	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
60	4	Nagapura	0 0 0 0 2 0 0 1 0 0 0 0 0 1 0 0 0 0 0
61	1	Nagar	0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
62	1	Nagarupa	0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
63	2	Nirmochana	0 0 0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0
64	1	Parnasala	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
65	1	Patrana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
66	1	Pattana	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
67	1	Paudanya	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
68	2	Pragjyotish	0 0 0 0 1 0 0 0 0 0 0 1 0 0 0 0 0 0 0
69	16	Pragjyotisha	0 4 2 0 4 0 3 0 0 0 0 1 0 2 0 0 0 0 0
70	29	Pragjyotishas	0 0 0 0 0 16 12 0 0 0 0 0 0 0 1 0 0 0 0
71	2	Pramana	0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
72	3	Pramanakoti	1 0 0 0 0 0 0 1 1 0 0 0 0 0 0 0 0 0 0
73	1	Prashthala	0 0 0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0
74	4	Prasthala	0 0 0 0 0 3 1 0 0 0 0 0 0 0 0 0 0 0 0
75	2	Pratisthana	0 0 1 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
76	1	Purika	0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0 0
77	2	Pushkaramalini	0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
78	2	Rajagriha	1 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
79	1	Rajapura	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
80	1	Rajpura	0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0
81	5	Sakala	0 1 0 0 0 0 0 4 0 0 0 0 0 0 0 0 0 0 0
82	1	Sakraprastha	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
83	1	Salibhavana	0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
84	1	Sambhala	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
85	1	Sanjayanti	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
86	28	Saubha	1 0 20 0 5 0 1 0 0 0 0 1 0 0 0 0 0 0 0
87	1	Saubha's	0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
88	1	Sauva	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
89	2	Shakraprastha	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 1 0
90	1	Singhapura	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
91	1	Souva	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
92	1	Sravasthi	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
93	2	Sringaverapura	0 0 1 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
94	6	Sudharma	1 1 0 0 1 0 0 0 0 0 2 0 0 0 0 1 0 0 0
95	1	Surabhipatna	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
96	1	Takshashila	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
97	1	Takshasila	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 1
98	1	Takshyashila	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
99	16	Tripura	2 3 10 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
100	1	Udayendu	0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0

101	25	Upaplavya	2 0 0 1 1 0 1 2 0 4 4 1 0 0 0 0 0 0 0
102	2	Uraga	0 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
103	1	Varana	0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
104	11	Varanasi	1 0 1 0 2 0 1 0 0 0 0 1 3 2 0 0 0 0
105	50	Varanavata	3 7 1 2 0 5 0 1 1 2 1 0 0 0 0 0 0 0
106	1	Vardhamana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
107	2	Vetrakiya	1 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
108	7	Vrikasthala	0 0 0 0 7 0 0 0 0 0 0 0 0 0 0 0 0 0
109	5	Yugandhara	0 0 1 1 0 0 2 1 0 0 0 0 0 0 0 0 0 0

Data on the forests mentioned in the Mahābhārata

Around 30 forests are identified and analyzed.

Total Occurrences	Name	Occurrences in the 18 Books of Mahabharata
4	Aranya	3 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Badari	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Brinda	0 0 0 0 0 0 0 0 0 0 0 0 0 2 0 0 0 0
1	Brindavana	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
1	Chitraratha-like	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Citraratha	0 0 0 0 0 0 0 0 2 0 0 0 0 0 0 0 0 0
8	Dandaka	0 0 6 0 0 0 0 0 1 0 0 0 1 0 0 0 0 0
2	Devadaru	0 0 0 0 0 0 0 0 0 0 0 0 0 1 1 0 0 0
1	Deva-vana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
3	Dharmaranya	0 0 0 0 0 0 0 0 0 0 0 0 2 1 0 0 0 0
1	Dharmarayana	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
16	Dwaita	2 0 7 0 0 0 1 2 1 0 0 1 0 0 0 0 1 1
2	Dwaitabana	0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
18	Dwaitavana	0 0 1 6 1 1 0 0 0 0 0 0 0 0 0 0 0 0
3	Forest	0 0 0 0 0 0 0 0 0 0 0 0 2 1 0 0 0 0
1	Forest-life	0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
1	Forests	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
68	Gandhamadana	6 2 3 3 1 7 6 3 1 1 0 0 4 4 0 0 0 0

1	Gobhavana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Kamvaka	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
48	Kamyaka	3 1 4 3 0 0 0 1 0 0 0 0 0 0 0 0 0 0
1	Kamyakas	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Kamyaka'That	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
77	Khandava	4 2 2 4 6 6 1 1 1 0 2 0 0 0 1 0 1 0 1 0
1	Kuru-forest	0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Madhuvana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Mathara	0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
38	Naimisha	7 0 1 1 0 1 0 1 0 8 0 0 5 5 0 0 0 0 0 0
21	Nandana	4 0 8 0 1 0 0 0 1 0 0 2 4 1 0 0 0 0 0
1	Nandana-gardens	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Nandava	0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0
1	Pilus	0 0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0
1	Saugandhi-kanaka	0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Saugandhika-vana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Sharyati	0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0
28	Vadari	0 0 8 0 1 0 1 0 1 0 0 1 2 5 0 0 0 0 0
2	Vrindavana	0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Data on the lakes mentioned in the Mahābhārata

Around 30 lakes are identified and analyzed.

Total Occurrences	Name	Occurrences in the 18 Books of Mahabharata
1	Amara-hrada	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
7	Brahmasara	0 0 4 0 0 0 1 0 0 0 0 0 2 0 0 0 0 0
1	Brahma-sara	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Brahmasaras	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
1	Devahrada	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
2	Deva-hrada	0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Gangahrada	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Ganga-hrada	0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Gayasiras	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
2	Hiranyasarah	0 0 0 0 0 0 0 0 0 0 0 0 2 0 0 0 0 0
1	Hrada	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0
1	Jatismara-hrada	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Kanya-hrada	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
1	Kausava	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Lake	0 0 0 0 0 0 0 0 0 0 0 0 1 1 0 0 0 0
2	Lakes	0 0 0 0 0 0 0 0 1 0 0 0 1 0 0 0 0 0
1	Mahahrada	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
2	Maha-hrada	0 0 1 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
1	Mahatsara	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0

1	<u>Mahahrada</u>	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
2	<u>Maha-hrada</u>	0 0 1 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
1	<u>Mahatsara</u>	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
22	<u>Manasa</u>	1 2 2 0 0 1 0 2 0 0 0 10 4 0 0 0 0 0
1	<u>Manasarovara</u>	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	<u>Manasasarovara</u>	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
33	<u>Matanga</u>	2 1 1 0 1 0 0 0 0 0 0 0 1 27 0 0 0 0 0
1	<u>Pavana-hrada</u>	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	<u>Phalgutirtha</u>	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
2	<u>Punya</u>	0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
78	<u>Pushkara</u>	3 0 50 0 1 2 1 1 3 0 0 5 11 0 0 0 0 1
3	<u>Pushkaras</u>	0 0 2 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
1	<u>Ramahrada</u>	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
1	<u>Rama-hrada</u>	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	<u>Sarvadeva-hrada</u>	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
5	<u>Trinavindu</u>	0 0 2 1 0 0 0 0 1 0 0 1 0 0 0 0 0 0 0
4	<u>Vindu</u>	0 4 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	<u>Vindusaras</u>	0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0

Data on the mountain ranges and peaks in the Mahābhārata

Around 80 mountain ranges and peaks are identified and analyzed. Only a part of it are

shown below.

Total Occurrences	Name	Occurrences in the 18 Books of Mahabharata
1	Amara	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Andhakara	0 0 0 0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0
5	Anjana	0 1 0 0 1 1 2 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Anjanabha	0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
23	Asta	0 0 1 0 1 1 7 7 1 1 0 4 0 0 0 0 0 0 0 0
1	Bhagauanta	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Bhasa	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0
1	Brahmatunga	0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Chakradwara	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0 0
1	Cole	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Dardduras	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Dardura	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Darduma	0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0

Data on the geographical regions in the Mahābhārata

Around 60 geographical regions are identified and analyzed. Only a part of it are shown below.

Total Occurrences	Name	Occurrences in the 18 Books of Mahabharata
3	Airavat	0 0 0 0 0 2 0 0 1 0 0 0 0 0 0 0 0 0 0 0
2	Andhakaraka	0 0 0 0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Aryavarta	0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0 0
2	Atharvana	0 0 0 0 0 0 1 0 0 0 0 0 0 1 0 0 0 0 0 0
1	Audhido	0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
3	Bhadraswa	0 0 0 0 0 2 0 0 0 0 0 0 1 0 0 0 0 0 0 0
1	Bharatavarsha	0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Bharatvarsha	0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Data on the Tīrthas in the Mahābhārata

Around 300 Tīrthastānās (pilgrim places) are identified and analyzed. Only a part of it are shown below.

Total Occurrences	Name	Occurrences in the 18 Books of Mahabharata
1	Agastyavata	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Agnidhara	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Agnisiras	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Agnitirtha	0 0 0 0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0
1	Agniyadhana	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Ahas	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Aiswarya	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Akshaya-vata	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Alamva	1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Amvumati	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Anajanma	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Analamva	0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
1	Anaraka	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Arantuka	0 0 1 0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0
1	Ardhakila	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Arundhativata	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Asmaprishtha	0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 0 0 0
2	Aswatirtha	0 0 0 0 1 0 0 0 0 0 0 0 0 1 0 0 0 0 0 0
5	Auddalaka	0 0 1 0 0 0 0 0 0 3 0 0 0 1 0 0 0 0 0 0
1	Ausanasa	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Avimukta	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Bhadrakameswara	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Bhadratunga	0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Data on the Kingdoms in the Mahābhārata

Around 80 kingdoms are identified and analyzed. Only a part of it are shown below.

Total Occurrences	Name	Occurrences in the 18 Books of Mahabharata
5	Anarta	0 0 0 1 2 0 0 2 0 0 0 0 0 0 0 0 0 0
3	Anartta	0 0 3 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
21	Anga	9 4 2 0 2 0 0 0 0 0 0 1 3 0 0 0 0 0
1	Banga	1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Batsa-bhumi	0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Bhallata	0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Cedi	0 0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0
37	Chedi	7 2 4 2 1 1 2 0 0 0 0 0 0 0 0 0 0 0
1	Chin	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	China	0 0 1 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
1	Chola	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Dantakura	0 0 0 0 1 0 1 0 0 0 0 0 0 0 0 0 0 0
1	Dasarna	0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0
2	Dasarnaka	0 0 0 0 2 0 0 0 0 0 0 0 0 0 0 0 0 0
4	Dravida	0 0 1 0 1 0 0 2 0 0 0 0 0 0 0 0 0 0
8	Dvaraka	0 0 0 0 0 0 0 0 0 4 0 0 0 0 0 4 0 0
67	Dwaraka	10 9 14 1 4 0 2 0 4 0 0 4 3 9 1 5 1 0
46	Gandhara	4 7 1 2 4 3 9 1 4 0 0 1 2 7 0 1 0 0
2	Harataka	0 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
4	Harivarsha	0 1 0 0 0 3 0 0 0 0 0 0 0 0 0 0 0 0
1	Hari-varsha	0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0
1	Kairataka	0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0
28	Kalinga	7 3 2 0 2 9 2 2 1 0 0 0 0 0 0 0 0 0
1	Kambhoja	0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Detailed Maps of Bhāratavarsha

Based on the analysis of these extensive geographical data, detailed maps of Bhāratavarsha are created at province level of details and at village, towns and city level of details. All of these are published in the author's website AncientVoice and uploaded as reference maps in Wikipedia. The first set of maps is published in 2004 and the second set of maps in 2007.

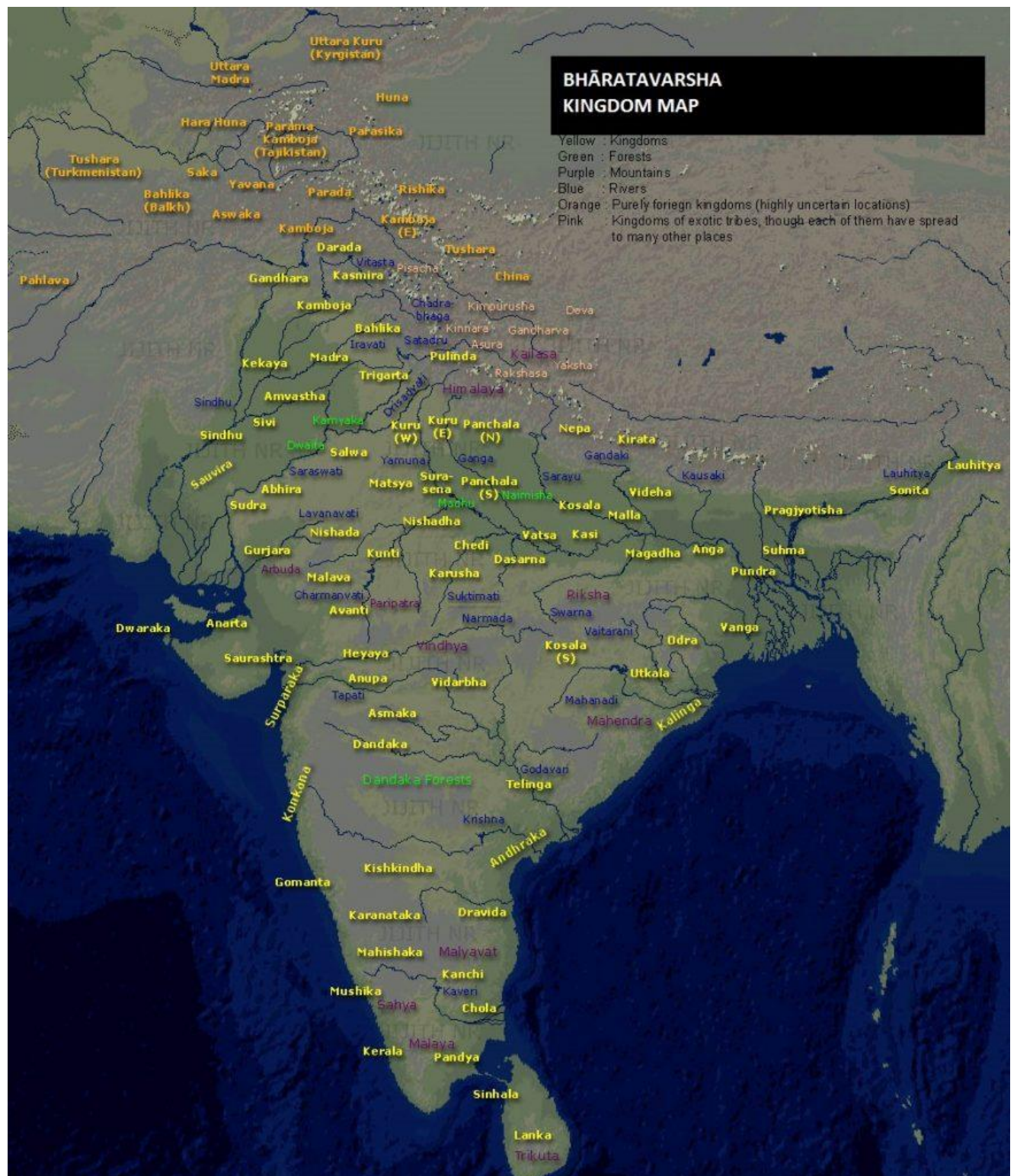


Figure 12: Bhāratavarsha Kingdom Map

Northern Region:-
Darada-Kāamboja-Kāshmīra
Madra-Kēkaya-Gāndhāra

- Year of Creation
 - 2008
- Published in
 - Wikipedia
 - AncientVoice

- Year of Creation
 - 2008
- Published in
 - Wikipedia
 - AncientVoice

Figure 13: Bhāratavarsha City Map – Northern Region

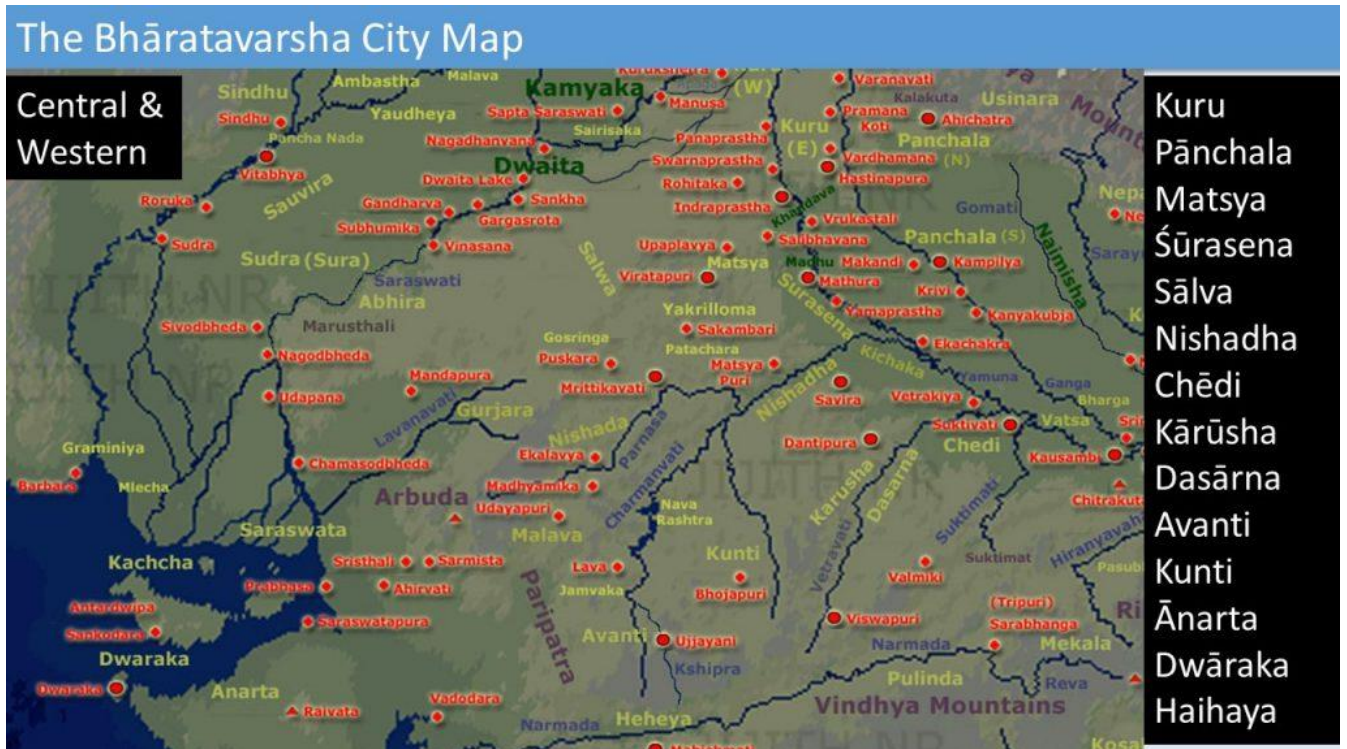
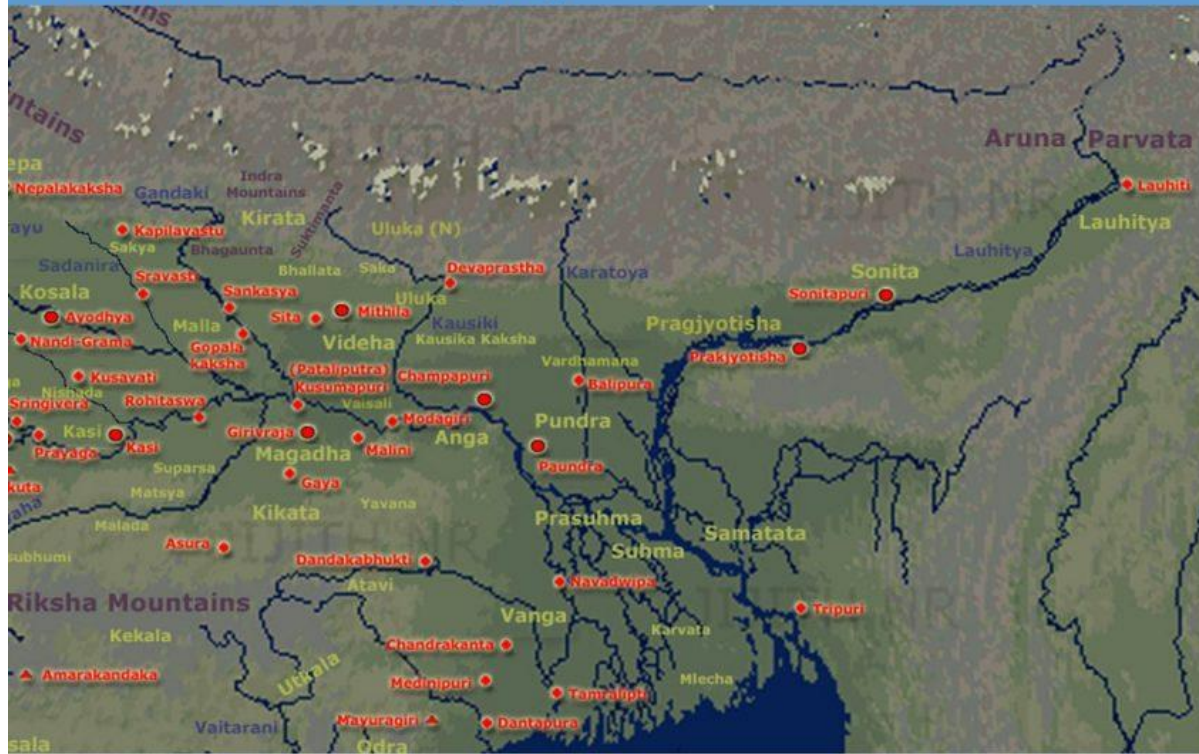


Figure 14: Bhāratavarsha City Map – Central and Western Region

The Bhārataavarsha City Map



Eastern

- Kāsi
- Kōsala
- Malla
- Vidēha
- Anga
- Vanga
- Pundra
- Suhma
- Lauhitya

Figure 15: Bhārataavarsha City Map – Eastern Region

The Bhāratavarsha City Map



Figure 16: Bhāratavarsha City Map – South of Vindhya

The Bhāratavarsha City Map



Extreme South

- Karanāṭaka
- Mahishaka
- Drāvida
- Kānchi
- Mushika
- Chōla
- Pāndya
- Kērala
- Lanka

Figure 17: Bhāratavarsha City Map – Extreme South

Chapter 3

The Travel Narratives: The Emergence of Bhārata as a Union

Travel Narratives connects one place with another revealing the travel networks crisscrossing Bhāratavarsha. This shows how different parts of Bhāratavarsha are inter-related. The flux of the ancient people and their movements within Bhāratavarsha is revealed in these travel narratives, leading to a sense of Bhāratavarsha as a common cultural and geographical union. This was the precursor to the nationhood of Bhārata as we see today. Mahābhārata is thus the foundation of India's nationhood.

The travel narratives in the Mahābhārata can be classified into journeys from one place to another, circuitous pilgrimages usually around Bhāratavarsha (Bhārata-Paryatana) and Military Travels (Digvijayas and troop movements as part of battles).

The following is a list of the major travel narratives in the Mahābhārata:-

Journeys

Pāndu's journeys in Himālayas and stay at Śatasringa (Figure 18)

Pāndava's journeys in Śatasringa, Haistinapura, Pramānakoti and Vāranāvati

Pāndava's wandering from Vāranāvati to Ekachakra and Kāmpilya (Figure 19)

Bhīma, Arjuna & Krishna's travel to Magadha to kill Jarāsandha (Figure 19)

Pāndava's shift from Hastinapura to
Kāmyaka and Dwaita forests

Arjuna's travel in Devabhūmi as he went
there seeking Pāsupata weapon and divine
weapons

Pāndava's shift from Kāmyaka to Virāta's
city

Arjuna's travel to submerging Dvaraka and
Return

The final journey of the Pāndavas – the
Mahāprasthana

Wanderings of Nala as described in the
Nala-Damayanti sub narrative

Wanderings of Satyavān & Sāvitrī in a sub
narrative

Travels of Rāma (in a crisp Rāmāyana
embedded in the Vana Parva of
Mahābhārata)

Major Travel Narratives of Mahābhārata : Examples



Figure 18: Pāndu's Digvijaya and his travel to Śatasringa Mountains

Major Travel Narratives of Mahābhārata : Examples

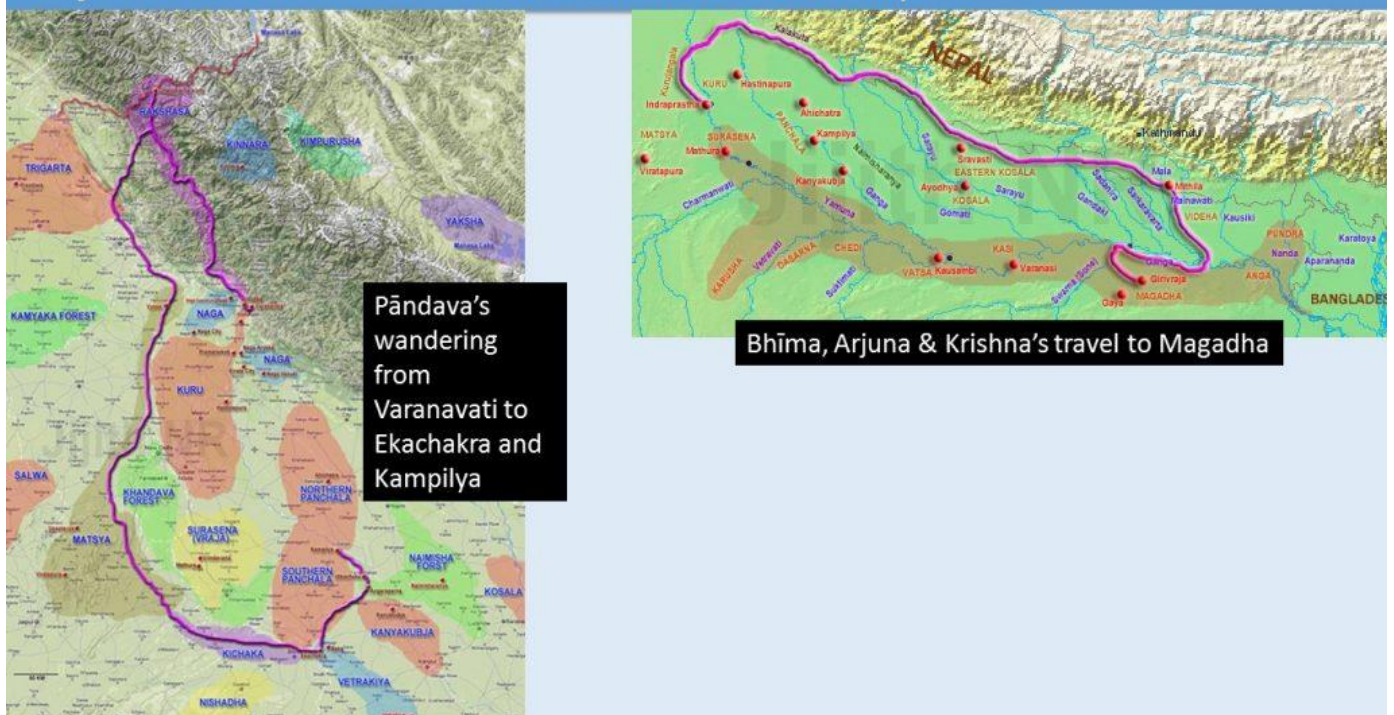


Figure 19: Pāṇḍava's journey from Vāranāvati to Ekachakra & Kāmpilya, Bhīma, Arjuna & Krishna's travel from Indraprasta to Magadha

Pilgrimages

1. Arjuna's pilgrimage, circling Bhāratavarsha as penance for seeing Draupadi in the chamber of Yudhisthira (Figure 20)
2. Pilgrimages of Pulastya, Dhaumya and other sages circling Bhāratavarsha
3. Yushirthira's pilgrimage circling Bhāratavarsha from Dwaita-Kamyaka forests and returning back, while waiting for the return of Arjuna from Dēvabhūmi
4. Balarama's pilgrimage along Sarasvati from Dvaraka to Kurukshetra while the Kurukshētra war was taking place (Figure 21)

Major Travel Narratives of Mahābhārata : Examples



- Arjuna's pilgrimage circling Bhāratavarsha from Indraprastha to Dvāraka
- Arjuna's return from Dvāraka to Indraprastha taking Subhadra

Figure 20: Arjuna's pilgrimage circling Bhāratavarsha

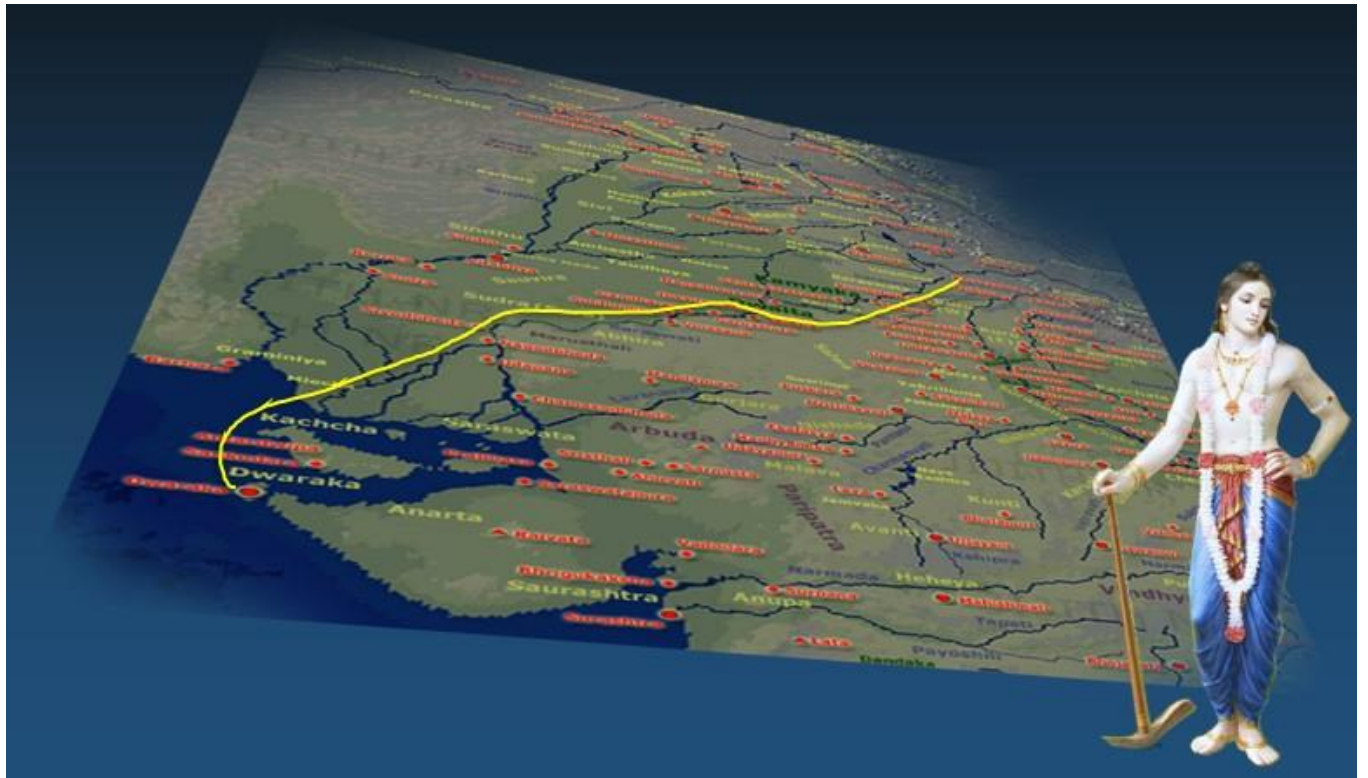


Figure 21: Balarāma's pilgrimage along
Sarasvati

Military Travels

1. Rājasūya Digvijaya

1. Arjuna's Digvijaya to north (Figure 23)
2. Bhīma's Digvijaya to east
3. Nakula's Digvijaya to west
4. Sahadeva's Digvijaya to outh

2. Aśvamēdha Digvijaya

1. Arjuna's military campaign circling Bhāratavarsha for the post War Aśvamēdha

3. Digvijaya

1. Pāndu's Digvijaya after ascending the throne of Hastinapura (Figure 18)
2. Bhīma and Arjuna's Digvijaya after their military education (Figure 22)
3. Karna's Digvijaya for the sake of Duryōdhana while Pāndavas were in exile

4. Battles Movements

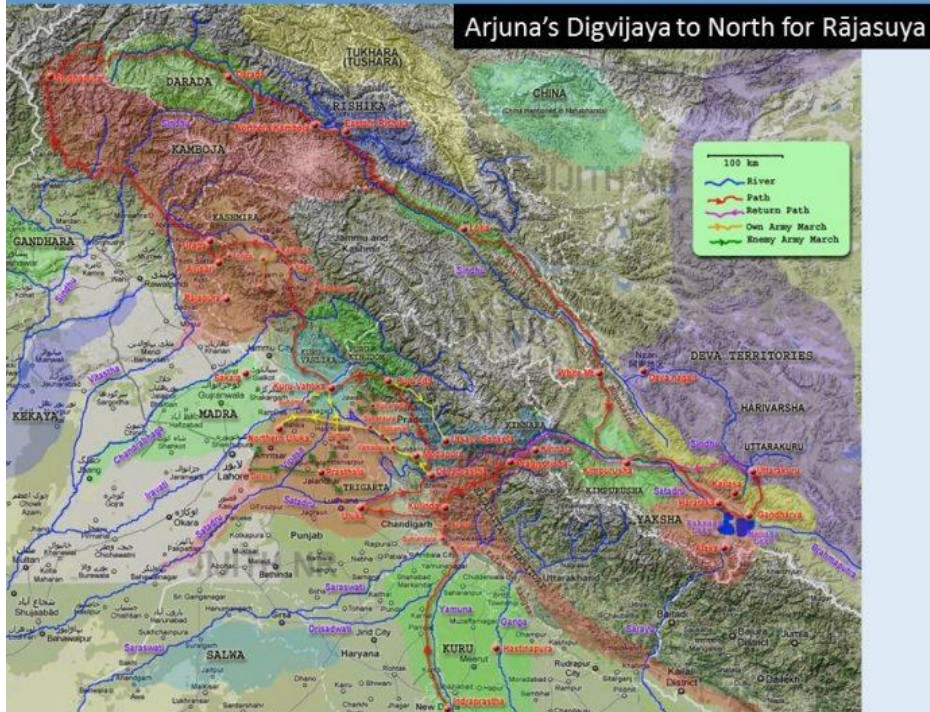
1. Kuru-Pāṇḍava attack on Pāṇcāla to present Drupada as the preceptor's fee to Drōṇa
2. Trigarta-Kaurava attack on Matsya while Pāṇḍavās were staying incognito in Matsya kingdom

Arjuna's attack on Kālakeyas during his stay at Dēvabhūmi

3. Deployment of Kuru Pāṇḍava armies around Kurukshetra for the Kurukshetra War

4. Figure 22: Bhīma and Arjuna's Digvijaya after their military education

Major Travel Narratives of Mahābhārata : Examples



5. Figure 23: Arjuna's Digvijaya to Northern Regions for Rājasuya

Political Polarizations of Kurukshētra War, Reflecting in the Geography

The table below summariz the political polarization of kingdoms participated in the Kurukshētra War.

Political Polarizations Reflecting in the Geography					
Pāndava Camp			Kaurava Camp		
• Pānchala	• Mlechchas		• Gāndhara	• Haiyaya	
• Matsya	• Rākshasas		• Madra	• Bhōja	
• Chēdi	• Pisachās		• Kēkaya	• Andhaka	
• Kāsi	• Ladākas		• Darada	• Dvaraka-Yadava	
• Vatsa	• Tanganas		• Kāmbōja	• Ānarta-Yadava	
• Śhivi	• Āndhrakas		• Kāshmira	• Surasena	
• Nishadha	• Hūna		• Bhāhlika	• Avanti	
• Kārusha			• Trigarta	• Dasārna	
• Kunti			• Sālva	• Mālava	
• Magadha	• Kekaya-rebels		• Yavana	• Nishada	• Kāsi-rebels
• Drāvida	• Ānarta-Yadava-rebels		• Śaka	• Tāmraltiaptaka	• Magadha-rebels
• Pāndya	• Asmaka-rebels		• Chīna	• Singhala	• Chēdi-rebels
• Chōla	• Kosala-rebels		• Sindhu	• Sūdras	• Matsya-rebels
• Kērala	• Kānchi-rebels		• Sauvīra	• Ābhiras	• Rākshasa-rebels
			• Kōsala	• Anga	
			• Vidēha	• Vanga	
			• Hansapāda	• Kalinga	
			• Dasarekas	• Pundra	
			• Kiratas	• Aśmaka	
					Neutral
					• Vidarbha

Magadha and the kingdoms to the south of Matsya and Pāncāla like Nishadha, Chēdi, Kunti and Kārusha too supported the Pāndavas. Pāndavas had marital illiances with these kingdoms. Chēdi king Dhristakētu was a great ally. Magadha king Sahadēva too was a great ally. An alliance that Krishna made with the southern kingdom of Pāndyas paid off as Pāndyās, Kēralās and Chōlās supported the Pāndavas. This could also be a later interpolation as it is not clear how the forces from far south reached the Pāndavas in time. Apart from this, the rebel factions among the Yādavās under Sātyaki who was a disciple of Arjuna supported the Pāndavas. These forces were collected from Dvāraka, Ānarta and eastern Kuru (Kurujangala). The rebels among the Kēkayas, viz. the five Kēkaya brothers who lost the kingdom to cousin brothers much like the Pāndavas lost their kingdom to the

Kauravas, too supported the Pāndavas. Rebels of Kānchi and Aśmaka too supported the Pāndavas. Some Kāmboja warriors who fight on any side on receiving payment too supported the Pāndavas.

However the rebels from Magadha, Kāśi, Matsya and Chēdi, opposed to Magadha king Sahadēva, the Kāśi king, the Matsya king Virāta and the Chēdi king Dhristakētu supported the Kauravas. Brihadbala, the main king of Kōsala, supported Kauravas.

The Rākshasa rebels like Amabusha opposed to Ghatotkacha supported the Kauravas. The Madra king, Śalya the maternal uncle of the Pāndava twins, was forced to support the Kauravas. Main leaders of the Yādavās like Kritavarma supported the Kauravas. Almost all the other kingdoms in the west, north, east and south supported the Kauravas. The major allies of the Kauravas were the Trigartas, the Salvās,

the Gāndhāras, the Sindhu-Sauviras, the Bāhlikās, the Darada-Kāmbojas, the Anga-Vanga-Kalingas, the Avantis, the Dāśārnas and the Kirātas under king Bhagadatta.

The many Yādavā kingdoms, the Matsya kingdoms, the Rākshasa kingdoms and the kingdoms like the Kēkaya, Magadha, Kāśi, Kōsala, Chēdi, Aśmaka, Kānchi where polarized within as they fought the war on both the sides. The kingdom of Vidarbha ruled by Rukmi stayed away from the battle.

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